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BY THE

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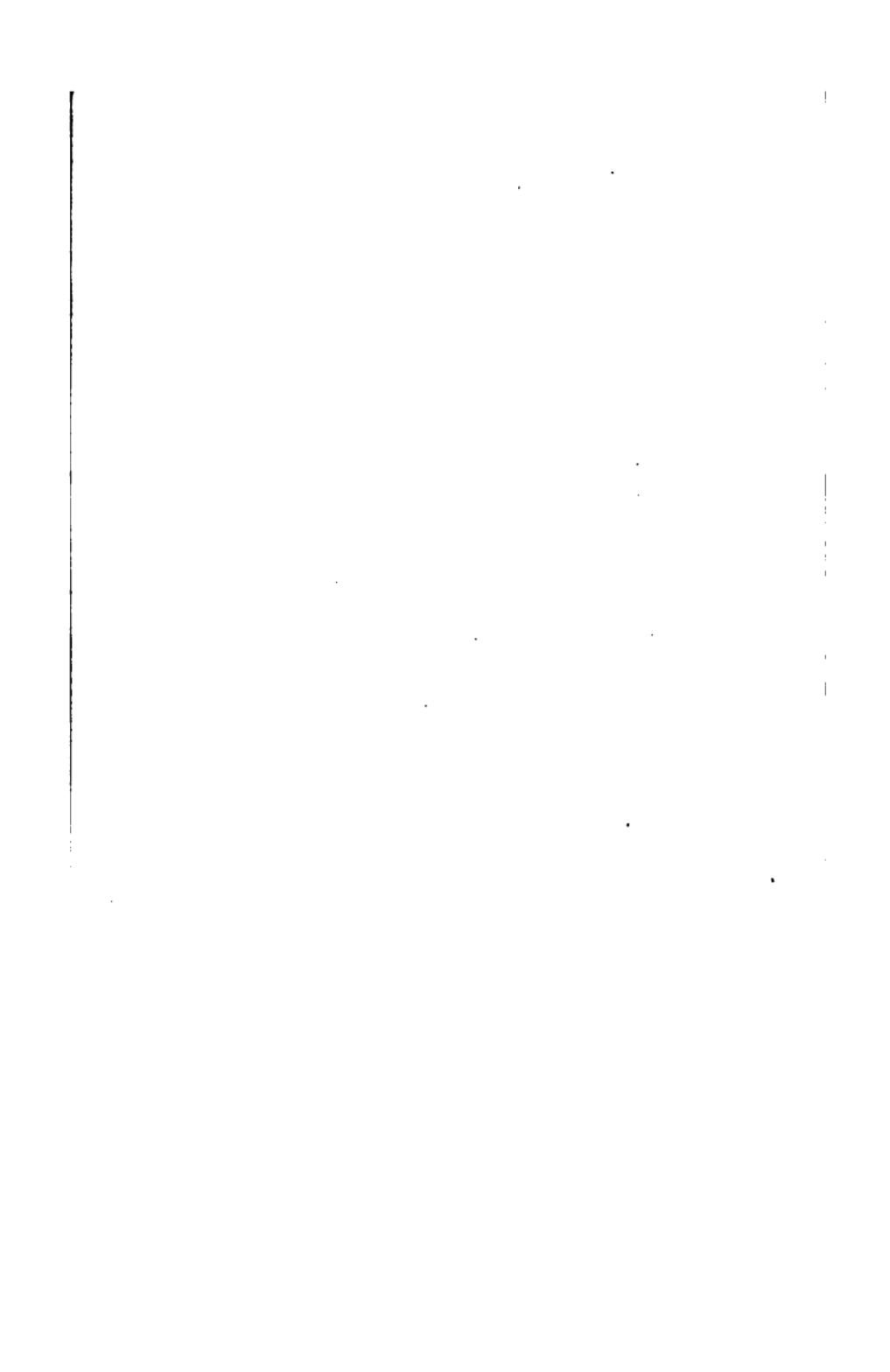
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FORMERLY FELLOW AND TUTOR OF ST JOHN'S COLLEGE,  
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## P R E F A C E.

THERE is an outcry against the study of Greek in the present day on the ground that the result attained in the majority of cases bears no proportion to the time and labour spent upon it ; that where the success is greatest, the successful student has often sacrificed more important studies to his proficiency in this one department of knowledge, and that in the more numerous cases where there is no approach to success, not only has so much time been wasted, but very often failure here leads to a distaste for study in general.

I have no wish to enter upon the debated question whether a knowledge of Greek is more or less 'useful' than a knowledge of Natural Science ; nor, supposing it granted that a thorough knowledge of the Greek language and literature is a worthy object of ambition to the more promising students, do I mean to discuss whether Greek ought still to be included in the ordinary course of education ; but assuming that as a matter of

fact it will for sometime longer be taught to a large proportion of higher class boys in England, some of whom will carry on the study, and others, the majority, will never go beyond the merest elements, I have endeavoured in this book, first, to smooth away some of the difficulties which beset the commencement of Greek for all, and, secondly, to make the earlier steps interesting and useful even to those who will never get beyond them.

The method which I have pursued is I believe in some respects novel, in so far that it has not been systematically followed out in any text-book with which I am acquainted, though it has probably always been more or less practised by efficient teachers. It consists in building up a boy's knowledge of Greek upon the foundation of his knowledge of English and Latin, instead of trusting every thing to the unassisted memory. The peculiar difficulty of Greek, as compared with French or Latin, arises from the multitude of unfamiliar words and forms which present themselves to the learner at the very threshold of the study. And the demand which is thus made upon the memory becomes still more severe from the unnecessary subdivisions which are found in the text-books. Thus in the Grammar which is commonly used in schools, there are no less than ten Declensions of substan-

tives, arranged without reference to the Declensions which a boy will have learnt in his Latin Grammar<sup>1</sup>. I have followed all the best modern Grammarians in reducing these to three, corresponding to the first three Declensions of Latin. Besides this kind of simplification, the forms and constructions of Greek have been throughout compared with those of Latin; no rules or forms are given until they are required for actual practice in the exercises, and no Greek words have been used in the earlier part of the book except such as have connexions either in English or Latin. I have also endeavoured to make each step lead naturally on to that which follows, and have kept throughout to the beaten road avoiding unusual words and phrases "tanquam scopulum." In this way I hope I may have done something to lessen the feeling of strangeness with which a boy enters upon the study of Greek, and at the same time supplied him with a clue which will give him an interest in the subject from the first.

Though I have no doubt as to the advantages of the general method which I have here described,

<sup>1</sup> Since writing the above, I have learnt that in the last edition of Wordsworth's *Grammar*, the arrangement of Nouns in ten Declensions has been given up. I have not however thought it worth while to alter the text, as it serves to illustrate the difficulties to which I refer.

and believe that it would be found equally applicable in the case of other languages (such as Sanscrit), still as we descend to particulars, especially in books intended for beginners, there is need of a practised and experienced judgment to know when, and where, to draw the line. I feel for instance that it is open to question whether I have given too many or too few English derivatives, too many or too few exercises, too much or too little of grammatical explanation, whether I have dwelt too long on any particular part of grammar, or have omitted parts which it would have been desirable to bring in. On these and similar points I shall be glad to receive suggestions from those who may have made a practical use of the book either in teaching others or themselves.

Two classes of persons are likely to object to the plan which I have adopted ; those who on the strength of the old adage that there is no royal road to learning, denounce any attempt to shorten and facilitate educational processes as pandering to the weakness of the age, and encouraging superficiality ; and those who condemn the use of technical terms, and would have the classical languages taught, as modern languages frequently are, by practice only, without any attempt to explain grammatical usages. To the first I would

answer that though there may be no royal road to learning, still in our busy age we must do what we can to make it somewhat less rugged than it was in the days of our robust and leisurely ancestors, or we may chance to find the old road deserted altogether for some flowery by-path of the modern school. Do what we will, it is impossible to make the learning of Greek an easy thing, it is impossible to dispense with large calls upon the memory. What I have attempted to do is to provide hooks and eyes for the memory, to appeal as far as possible to the understanding, and to give the learner some glimpse from the first of the rewards which he may expect at the end of his labour. It has always seemed to me a hard thing to compel a child to learn off strings of words and sentences which convey no meaning to his mind, and to hold out to him no other encouragement than that he will find the use of it some day. Of course it is true that the memory being earlier developed than the other faculties, and probably more active in childhood than in later life, it is desirable for children to learn many things before they can fully understand them; but on the other hand, the continued unreasoning exercise of memory is, I believe, the cause of much of that want of interest, and even contemptuous disbelief, in all knowledge, which we

so often meet with in grown men and women. Children as a general rule overflow with curiosity ; they cannot understand all things, they must be content to take a great deal on trust, but it does not follow from this that they should not be helped and encouraged to understand wherever their faculties admit of it. The rapid growth of memory is given to them that under its shelter the finer powers of the mind, imagination and reason, may find room and opportunity for gradual development. If these are not called into exercise, the exercise of the memory itself soon becomes irksome, the mind is stunted, and all intellectual interest dies away.

What has been just said in answer to the up-holders of the severe discipline of the old school, will to a certain extent hold good also against the easy dilettantists of the new, who want no grammars, but would have a boy pick up his classics from his **Master** at school, as he might pick up his **Modern Languages** from a Swiss ‘bonne’ at home. The only meaning of this can be that there is to be no systematic teaching of classics, which is equivalent to saying that a multitude of isolated facts are more easily received and retained in the memory than the same facts classified and arranged. Thus we have again ‘the unreasoning exercise of the memory’ attended with the further

disadvantage, that there is no call upon the learner to brace up his mind for strenuous effort. It may however be said that under the direction of his teachers, he is to be gradually trained to classify the facts for himself and thus gain a valuable lesson in observation and induction. If such is the view taken, it seems to me to fall into the opposite error of demanding too great an exercise of the reasoning powers. A boy may fairly be expected to recognize instances of laws which he has been already taught, but hardly to discover the law for himself. If on the other hand the Master first states and explains the law to him, and then points out instances or asks him to point them out, this is just the old grammar over again, only that it is to be taught *viva voce* by the Master in form, instead of being prepared beforehand by the pupil for himself. I feel as strongly as any one the importance of a boy, especially a young boy, having all his lessons thoroughly catechized into him; and if the alternative lay between a boy's learning off grammatical rules by rote without explanation, and his having them taught to him by the Master without book, I should certainly prefer the latter. But as a security against the possible inefficiency of Masters on the one hand, and the probable carelessness of boys on the other, I think there can

be no doubt that the best plan is the use of a text-book to be first explained by the Master and then learnt by the boys.

There is one further objection on which it may be well to say a few words. Granting that boys should learn off rules and practise examples, it may be doubted whether it is worth while to attempt an explanation of the rules in an elementary work. The study of principles, it is said, should be left to the end of the school course. My own experience does not quite agree with this. I believe general principles of almost any kind may be talked into boys; what puzzles them is a long chain of reasoning. The principles of Grammar are not more abstract than those of Geometry, and I think they may be explained in a manner which is both interesting and useful to the abler boys. Even young boys are capable of being taught the analysis of sentences, which is perhaps the very best instrument for clearing away confusion of thought.

It is possible that some passages may be found in this book, in which I have rather had in view the case of an adult student using it for his, or her, own self-instruction, than that of an ordinary school-boy. If this should seem so to any Master he will of course use his own discretion as to omitting such a passage. In general however I

believe that a boy who starts with a fair knowledge of Latin will find no difficulty in doing each exercise in its turn, and I hope that when he reaches the end of the book he will have acquired a good practical vocabulary together with some idea of the constructions of the simple sentence. Even in the unsatisfactory case where Greek is discontinued after a few months' study, I hope the scholar will feel that his time has not been entirely thrown away, but that he has improved his knowledge of English, and at the same time gained an insight, however slight, into the relations it bears towards a language to which the civilized world owes so much.

As regards the way in which the book should be used; it is intended that the text should be read over, and the examples and list of words learnt off by heart before beginning each exercise. The exercise should be done first *vivid voce* with the Master in Form, and afterwards written out by each boy for himself. I should also recommend that each of the three parts into which the book is divided should be gone over a second time before commencing that which follows.

A few words which have been overlooked in the special vocabularies will be found included in the general Index and Vocabulary at the end of the book.

The books which I have chiefly used are the Greek Grammars of Buttmann, Donaldson, Jelf, Madvig, and above all those of Curtius and Krueger. I have looked through a large number of German Exercise and Reading Books, but the method which I have followed has made them less helpful than they might otherwise have been.

Among the friends to whom I am indebted for assistance given during the progress of this work I must mention especially H. J. Roby, Esq., and my brother, the Rev. John E. B. Mayor, to whose *Greek Reader* it will I hope be found a useful companion.

ST MARGARET'S, TWICKENHAM,  
Jan. 16, 1869.

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## ABBREVIATIONS.

<b>Acc. or A.</b>	= Accusative.	<b>Lat. or L.</b>	= Latin.
<b>Act.</b>	= Active.	<b>Lit.</b>	= Literally.
<b>Adj.</b>	= Adjective.	<b>Masc. or M.</b>	= Masculine.
<b>Adv.</b>	= Adverb.	<b>Mid.</b>	= Middle.
<b>Aor. or A.</b>	= Aorist.	<b>N. T.</b>	= New Testament.
<b>Att.</b>	= Attic.	<b>Neut. or N.</b>	= Neuter.
<b>Cf. (confer)</b>	= Compare.	<b>Nom. or N.</b>	= Nominative.
<b>D.</b>	= Dual.	<b>Opt.</b>	= Optative.
<b>Dat. or D.</b>	= Dative.	<b>Part.</b>	= Participle.
<b>Eng. or E.</b>	= English.	<b>Pass.</b>	= Passive.
<b>Ex.</b>	= Exercise.	<b>Perf. or P.</b>	= Perfect.
<b>F.</b>	= Feminine.	<b>P. P.</b>	= Perfect Passive.
<b>Fr.</b>	= French.	<b>Pip. or Plup.</b>	= Pluperfect.
<b>Fut. or F.</b>	= Future.	<b>Plur. or Pl. or P.</b>	= Plural.
<b>Gen. or G.</b>	= Genitive.	<b>Pres.</b>	= Present.
<b>Germ.</b>	= German.	<b>Rel.</b>	= Relative.
<b>Imperat.</b>	= Imperative.	<b>Sing. or S.</b>	= Singular.
<b>Imp.</b>	= Imperfect.	<b>St.</b>	= Stem.
<b>Impers.</b>	= Impersonal.	<b>Subj.</b>	= Subjunctive.
<b>Ind.</b>	= Indicative.	<b>Subs. or S.</b>	= Substantive.
<b>Inf.</b>	= Infinitive.	<b>Trans.</b>	= Transitive.
<b>Interrog.</b>	= Interrogative.	<b>V.</b>	= Verb.
<b>Intrans.</b>	= Intransitive.	<b>Voc. or V.</b>	= Vocative.

## ERRATA.

Page 11, line 4 from bottom, for *ai* read *ai*  
" " last line, for *τοὺς τὰς* read *τούς τὰς*  
" 54, last line, for *πάρθενοί* read *παρθένοι*  
" 59, l. 4, for *προφῆται* read *προφῆται*  
" 64, last line of 2nd paragraph, for *lapido* read *lapidis*  
" 70, Ex. 41, l. 3, for *Ιεδῶν* read *Ιεδῶν*  
" 74, l. 3, for N. and A. read N. A. V.  
" 81, last line but one, for *γολεων* read *τόλεσιν*  
" 87, line above Exercises, for *ἴως*, G. *ἴω*, D. *ἴψ* (like *λεώς*),  
read *ἴως* (like *λεώς*), G. *ἴω*, D. *ἴψ*,  
" 88, l. 2, for *όφθαλμους* read *όφθαλμούς*  
" 104, Ex. 56, l. 5, for *Ἀθῆναι* read *Ἀθῆναι*  
" 112, Ex. 61, l. 1, for *ἄτοι* read *ἄτοι*  
" 121, Note, l. 3, insert comma after person  
" 122, l. 15, for *first* read *first*  
" " l. 17, for *second* read *second*  
" 129, l. 1, for *doors*, read *doors*.  
" 138, l. 5, for *that*, read *that*;  
" " l. 6, for *adverbs*; read *adverbs*,  
" 166, Ex. 82, last line, for *eye* read *notice*  
" 176, l. 5 from bottom, for *ἐπεισθῆν* read *ἐπεισθῆν*  
" 187, l. 1 " for *αἰτεῖτε* read *αἰτεῖτε*  
" 223, l. 11, insert the *after* called  
" 225, l. 9, for *οφθαλμῶν* read *όφθαλμῶν*  
" " l. 21, for *Σωκρατέῖ* read *Σωκράτει*  
" 227, l. 17, for *ambi-* read *ambi-*  
" 230, Ex. 107, l. 2, for *σῖτον* read *σῖτον*  
" 234, l. 12, for *re-* read *re-*  
" 238, Ex. 111, l. 3, for *ἀκροπόλιν* read *ἀκρόπολιν*



## INTRODUCTION.

ENGLISH, Latin and Greek, all belong to the same great family of languages, the Indo-European, and resemble one another in their inflexions and constructions, as well as in the possession of many common roots, so that the knowledge of one of them is a great help to the knowledge of the others.

When we speak of the Indo-European languages as forming one family, we mean that there was a time in the history of the world when the ancestors of the great majority of the present inhabitants of Europe dwelt with the ancestors of the present inhabitants of India, and spoke the same language, a language different from those spoken at the time by the ancestors of the present Jews, Turks, Negroes, &c. Each nation as it migrated from the original seat of the Indo-European race departed more or less from the original language, and thus arose a variety of dialects which in course of time fixed themselves

as distinct languages. Each of these languages again could propagate itself by conquest or colonization, thus producing new dialects to establish themselves in their turn as independent languages. Accordingly we find various degrees of relationship existing between the several members of the great Indo-European family. Some languages may be said to stand to one another in the relation of mother and daughter, *e. g.* Latin is the mother of Italian and French, and Anglo-Saxon the mother of English. Others may be more fitly described as sister-languages, and this is the relation of Latin and Greek. They are children of a common parent, and have many words and forms and constructions in common, but there are only a small number of words which have been borrowed directly from the one language by the other. The relation between English and these two languages is very different. There is first of all the general Indo-European connexion, owing to which many of the oldest English words belong to roots which are also found in Latin and Greek, *e. g.* the word *father* appears as *pater* in Latin and Greek; *mother* is *mater* in Latin, *meter* in Greek. There is, secondly, a more special connexion with Latin, partly through the Latin Church which has supplied most of our ecclesiastical terms, but to a far more important extent through the Norman Conquest, owing to which our language received

a great accession of French words which were mainly of Latin origin. Lastly, we have a large class of scientific words derived from Latin, and still more from Greek ; some of these latter were brought into our language in a Latin form long ago, as *theology*, *philosophy*, while others are being every day added to express new discoveries or inventions, such as *stethoscope*, *photography*.

The great point of difference between English and the two Classical languages is, that English as compared with them is an example of an analytic or uninflected language, whilst they belong to the class of synthetic or inflected languages. By this it is meant that Greek and Latin, by means of their system of inflexions, can pack into one word a meaning which has to be split up into several words in English. Thus the Latin word '*arbori*' expresses by the form of the dative case what has to be expressed in English by the three words, 'to the tree ;' and the Latin, *amavissem*, expressing by its form the first person singular pluperfect subjunctive, is equivalent to the four English words, 'I would have loved,' and the same is the case in Greek<sup>1</sup>. It is true that English is not, like some languages, entirely destitute

<sup>1</sup> It is probable that the inflected forms themselves were originally phrases which have been gradually contracted into a single word and reduced to their present form under the influence of euphonic laws : just as the French *parlerai*, *parleras*, I shall speak, thou wilt speak, are really *parler-ai*, *parler-as*, I have to speak, thou hast to speak.

of inflexions. We have our objective and possessive cases, our preterites and participles; but in most instances where Greek and Latin would express a change of relation by changing the form of the word, we keep our word the same, only prefixing to it under certain circumstances a preposition, or auxiliary of some sort. Owing to this want of inflexions, English is less free than Greek or Latin as regards the order in which the words of the sentence have to be arranged. Of this we shall see examples as we proceed.

*Dialects.*

Several dialects were spoken in Greece, differing from one another much as Scotch differs from English, or Yorkshire from Somersetshire. The most important dialect was the Attic, spoken by the Athenians, and it is to this dialect that we shall here confine our attention.

## I. LETTERS.

1. The Greek Alphabet consists of the following twenty-four letters, mostly borrowed from the Phoenician.

Capital letters	Small letters	Name.	English Pronunciation.
Α	α	Αλφα	Alpha
Β	β	Βητα	Beta
Γ	γ	Γαμμα	Gamma
Δ	δ	Δελτα	Delta
Ε	ε	Εψιλον	Epsilon
Ζ	ζ	Ζητα	Zeta
Η	η	Ητα	Eta
Θ	θ	Θητα	Thēta
Ι	ι	Ιωτα	Iōta
Κ	κ	Καππα	Kappa
Λ	λ	Λαμβδα	Lambda
Μ	μ	Μυ	Mu
Ν	ν	Νυ	Nu
Ξ	ξ	Ξι	Xi
Ο	ο	Ομικρον	Omicron
Π	π	Πι	Pi
Ρ	ρ	Ρω	Rho
Σ	σ, ς	Σιγμα	Sigma
Τ	τ	Ταυ	Tau
Τ	υ	Τψιλον	Upsilon
Φ	φ	Φι	Phi
Χ	χ	Χι	Chi
Ψ	ψ	Ψι	Psi
Ω	ω	Ωμέγα	Omēga

2. The small Sigma is written  $\varsigma$  at the end of a word and  $\sigma$  elsewhere, as  $\sigma\acute{o}s$ ,  $\ddot{a}\sigma\acute{e}t\acute{o}s$ .

The letter  $\gamma$ , before  $\gamma$ ,  $\zeta$ ,  $\chi$ , or  $\xi$ , is pronounced like  $n$ ; as,  $\Sigma\phi\acute{y}\xi$  = *Sphinx*,  $\acute{A}\gamma\chi\acute{a}\sigma\eta\varsigma$  = *Anchorises*.

The Greek diphthongs are pronounced in English as follows:

$ai$  = *ay* in *aye*,       $ei$  = *ei* in *height*.

$oi$  = *oi* in *noise*,       $ui$  = *ui* in *wine*.

$av$  = *au* in *haughty*,     $eu$  and  $\eta v$  = *eu* in *neuter*.

$ov$  = *ou* in *house*.

The actual pronunciation was probably different. Thus  $av$  was probably = *ou*,  $ov$  = *oo* in *coo*. The sound of the latter when rapidly pronounced before a vowel was not unlike our *w*.

3. It will be observed that the letters C, F, H, J, Q, V, W, Y are wanting in the Greek Alphabet, and that on the other hand it has letters to represent each of the sounds, *ch*, *ph*, *th*, *ps*, as well as for the long and short E and O. The place of C is supplied by K; thus *Cicero* is *Kuképaw* in Greek, and conversely *Kópawthos* is *Corinthus* in Latin. The letter F was originally included in the Greek Alphabet, and called *Vau*, or *Digamma*. It appears in some of the oldest inscriptions, and was in use at the time of the composition of the Homeric poems. It was probably pronounced something like *v*, which stands for it in several Latin words; thus, *ovis*, a sheep, is the same word as the Greek  $\ddot{o}s$ , originally

written  $\delta\text{F}\iota\text{s}$ . Though the letter is obsolete, it is very important in explaining existing forms, and illustrating the derivations or connexions of words. In later times, when a Latin word was Graecized, it changed F into Φ, as *Fabius* = Φάβιος; but a Greek word Latinized took *ph* instead of Φ, as  $\phi\text{i}\lambda\text{o}\sigma\phi\text{f}\iota\alpha$  = *philosophia*. In old roots however which were common to both languages we often find the Greek Φ represented by the Latin F, as  $\phi\acute{\iota}\mu\eta$  = *fama*. The place of H is supplied in Greek by the mark of the aspirate, or rough breathing (') placed over a vowel or ρ at the beginning of a word, and also over the second ρ where ρ is doubled in the middle of a word, e. g. "Ομηρος = *Homerus*, Πύρρος = *Pyrrhus*. When the vowel is not aspirated, it has the mark of the smooth breathing over it ('), as 'Αργος = *Argos*.

The letter Y was only introduced into the Latin Alphabet towards the end of the Republic to represent the Greek Τ, as *Sibylla* = Σιβυλλα. In old roots which are common to both languages we find Τ represented sometimes by U, as *mus* =  $\mu\bar{\nu}\varsigma$ , sometimes by I or O, as *silva* =  $\bar{\nu}\lambda\eta$ , *aneora* =  $\bar{\alpha}\gamma\kappa\iota\varrho\alpha$ . The Latin U is written *ou* in Greek, thus *Plutarchus* = Πλούταρχος. The semivowels, J and V, probably pronounced like our Y and W, are even in Latin constantly interchanged with I and U, and we find that in Greek the Latin J is represented by I, as *Julius* = 'Ιούλιος, and the Latin V (like U) by the Greek *ou*, as

*Vergilius* = Οὐεργίλιος. Q is represented by K, and Qu by Kou, as *Quirinus* = Κούρινος.

4. Other changes made in writing Greek words in Latin are the following:

Θ, X, Ψ are written *th*, *ch*, *ps*, as Κόρινθος = *Corinthus*, χάος = *chaos*, ψαλμός = *psalmus*. The diphthong *ov* is changed into *u*, as already stated. Αι is changed into *ae*, as Ἀθῆναι (Athens) = *Athenae*; οι into *oe*, as Φοίνικες (Phoenicians) = *Phoenices*; ει into *i* long, as Νεῖλος = *Nilus*; ευ before a vowel into *ev*, as εὐαγγέλιον (gospel) = *evangelium*; similarly *av* into *ar*, as ναύαρχος (captain) = *navarchus*.

The terminations of nouns are generally altered to suit the Latin declensions: thus *os* is changed into *us* (Κόρινθος = *Corinthus*), *ov* into *um* (*σκῆπτρον* = *sceptrum*), η into *a* (*Πάμη* = *Roma*).

The converse changes are made in giving a Greek form to a Latin word.

5. Besides the rough and smooth breathings mentioned above, Greek words have certain marks placed over them called accents ('`^), which are said to have been invented for the purpose of preserving the true pronunciation when it was dying out. They sometimes serve to distinguish words spelt in the same way (thus, θεὰ means a goddess, but θέα a spectacle), but are not meant to be used in doing the exercises of this book, and are only mentioned here to prevent their causing confusion to beginners.

6. The stops are the same as in English, except that the semicolon is used as the mark for interrogation, and a point placed at the upper part of the line is used instead of the colon.

7. *Exercises on the Letters.*

Ex. 1. Put into Latin letters: Δημοσθένης, Ἡρόδοτος, Ξενοφῶν, Σοφοκλῆς, Καῦσαρ, Λουκᾶς, Τάκινθος, Καλυψώ, Ἀγγλία, Σαπφώ, Ἰάκωβος, Σπάρτη, Συρακοῦσαι, Οἰδίπους, Σούνιον, Ἀριστείδης, Πειραιεύς, φάλαγξ, εὐōi. Also the names of the following gods and goddesses: Ζεῦς (Jupiter), Ἡρα (Juno), Ἀθηνᾶ (Minerva), Ἄρης (Mars), Ποσειδῶν (Neptune), Ἀφροδίτη (Venus), Ἐρμῆς (Mercury), Ἄρτεμις (Diana), Ἡφαίστος (Vulcan).

Ex. 2. Put into Greek letters: Phoebus, Cybèle, Bacchus, Ilium, Aeschylus, Thrasymachus, Urania, Euphrōsyne, Cyrus, Quartus, Ju-daea.

*Division of Letters.*

8. The Greek Alphabet is made up of 7 vowels, 9 mutes, 4 liquids, the sibilant *ς*, and 3 double letters, *ξ* = *κς*, *ζ* = *δς*, *ψ* = *πς*.

[Arrange the letters of the Alphabet under these heads.]

The following table which shows the different

qualities of the mutes is of great importance for understanding the inflexional changes.

	Sharp. L. tenues.	Flat. L. mediae.	Aspirate. L. aspiratae.
Labial	$\pi$	$\beta$	$\phi$
Guttural	$\kappa$	$\gamma$	$\chi$
Dental	$\tau$	$\delta$	$\theta$

## II. INFLEXION OF NOUNS AND PRONOUNS.

9. In an inflected word there are two parts to be considered, the *stem*, or unchanging part which represents the idea of the word itself, and the *termination* or *prefix*, which is added in order to show the relation in which this idea stands to the other parts of the sentence. The inflexion varies according to the *characteristic* (the last letter) of the stem. Thus nouns of the characteristic **A** belong to the first declension both in Latin and Greek.

10. The Greek declension differs from the Latin in two respects. (1) It has no ablative case; the meanings of the ablative are shared between the genitive and dative. (2) It has a dual number to express pairs of things; this is of course little used.

*The Article.*

11. Greek, like English but unlike Latin, has a definite article  $\delta$ ,  $\eta$ ,  $\tau\delta$ , which is commonly employed where the English *the* would be needed. It has also idiomatic uses which will be noticed afterwards. Unlike English but like Latin, Greek has no indefinite article: in general the noun without the article is equivalent to the indefinite article and noun in English.

12. The article is declined as follows:

	Masc.	Fem.	Neut.	
<i>Singular.</i>				
Nom.	$\delta$	$\eta$	$\tau\delta$	<i>the</i>
Gen.	$\tau\delta\bar{\nu}$	$\tau\eta\bar{\varsigma}$	$\tau\delta\bar{\nu}$	<i>of the</i>
Dat.	$\tau\bar{\delta}$	$\tau\bar{\eta}$	$\tau\bar{\delta}$	<i>to the</i>
Acc.	$\tau\delta\bar{\nu}$	$\tau\eta\bar{\nu}$	$\tau\delta$	<i>the</i>
<i>Dual.</i>				
N.A.	$\tau\bar{\omega}$	$\tau\bar{\alpha}$	$\tau\bar{\omega}$	<i>the</i>
G.D.	$\tau\delta\bar{\nu}$	$\tau\bar{\alpha}\bar{\nu}$	$\tau\delta\bar{\nu}$	<i>of or to the</i>
<i>Plural.</i>				
Nom.	$oi$	$ai$	$\tau\bar{\alpha}$	<i>the</i>
Gen.	$\tau\bar{\omega}\bar{\nu}$	$\tau\bar{\omega}\bar{\nu}$	$\tau\bar{\omega}\bar{\nu}$	<i>of the</i>
Dat.	$\tau\delta\bar{\varsigma}$	$\tau\bar{\alpha}\bar{\varsigma}$	$\tau\delta\bar{\varsigma}$	<i>to the</i>
Acc.	$\tau\delta\bar{\varsigma}$	$\tau\bar{\alpha}\bar{\varsigma}$	$\tau\bar{\alpha}$	<i>the</i>

*Declensions.*

13. Greek nouns fall most naturally into three declensions according to the characteristic or final letter of the stem. Two of these are parasyllabic vowel declensions, the 1st having the characteristic **A**, the 2nd the characteristic **O**. The 3rd declension is imparasyllabic and the characteristic is generally a consonant.

14. Of the 1st or **A** declension there are five varieties, three feminine and two masculine, which are declined in the same way in the dual and plural but differ to a certain extent in the singular.

In the 1st variety the nominative singular ends in **-a** preceded by a vowel or by **ρ**, as *φιλία*. In the 2nd it ends in **-a** preceded by any consonant except **ρ**, as *μοῦσα*. In the 3rd it ends in **-η**, as *κόμη*. In the 4th it ends in **-ας**, as *νεανίας*. In the 5th in **-ης**, as *ποιητής*<sup>1</sup>.

The three former are the feminine varieties; as they are the most characteristic and important they will be treated of first.

<sup>1</sup> The reason for classing these varieties together under the **A** declension is, that the characteristic in all was originally **α**, as may be seen from the dual and plural, as well as from the older forms of the singular. Cf. Doric, *τιμα*. *τιμᾶς*. Epic, *τιμότρα*. *τιμεῖα*.

III. THE A DECLENSION, CORRESPONDING TO  
THE 1ST DECLENSION IN LATIN.

15. *Feminines.*

(1) *φιλία*<sup>1</sup>, friendship (*philo-sophy*).  
 (2) *μοῦσα*, a *muse* (*music*, L. *musa*).  
 (3) *κόμη*, hair (*comet* = long-haired star, L. *coma*).

(1) Stem *φιλία*. Compare the Latin *familia*,  
*Sing.* N. *φιλί-α* *famili-a*

G.	— <i>ας</i>	— <i>ae</i> (old form <i>as</i> . Of. <i>pater familiæ</i> )
D.	— <i>ᾳ</i> <sup>2</sup>	— <i>ae</i>
A.	— <i>αν</i>	— <i>am</i>
V.	— <i>α</i>	— <i>a</i>

(2) Stem *μοῦσα*.

*Sing.* N. *μοῦσ-ǎ*

G.	— <i>ης</i>
D.	— <i>ῃ</i>
A.	— <i>ᾰν</i>
V.	— <i>ᾰ</i>

(3) Stem *κόμη*.

*Sing.* N. *κόμ-η*

G.	— <i>ης</i>
D.	— <i>ῃ</i> <sup>1</sup>
A.	— <i>ην</i>
V.	— <i>η</i>

The Dual and Plural of (1) (2) (3) are declined as follows :

<i>Dual.</i>	<i>N.A.V.</i>	<i>φιλί-ā</i>
	<i>G.D.</i>	— <i>αν</i>

<sup>1</sup> The italicized words are connected in derivation with the Greek word which precedes them. When inclosed in brackets they are not (necessarily) synonymous with it.

<sup>2</sup> The *ᾳ* written under the termination of the dative singular in the 1st and 2nd declensions was originally written after it (*φιλίᾳ* = *φιλίαι*). It is called the *ᾳ* subscript.

Plural.	N.V.	<i>φιλι-αι</i>	Cf. L.	mus-æ
G.		— <i>ῶν</i> (old form <i>ανῶν</i> )	—	arum
D.		— <i>αις</i>	—	is
A.		— <i>ας</i>	—	as

16. *List of Words*<sup>1</sup>.

ἀγκύρα, anchor (L. *ancora*).  
 δρχή, rule, beginning (mon-archy).  
 γῆ, earth, land (geo-logy).  
 γλῶσσα, tongue (glossary).  
 γωνία, corner (hexa-gon).  
 δόξα, opinion, glory (ortho-doxy, doxo-logy).  
 ἕδρα, seat (cath-edral, L. *sedes*).  
 ζώνη, girdle (zone).  
 ἥμέρα, day (eph-emeral).  
 θεά, goddess (theo-logy).  
 λύρα, lyre (L. *lyra*).  
 μέλισσα, bee (L. *mel*).  
 μηχανή, contrivance (mechanics, L. *machina*).  
 νεφέλη, cloud (L. *nebula*).  
 νύμφη, bride, nymph (L. *nymphæ*).  
 πέτρα, a rock (petri-fy, Peter).  
 σοφία, wisdom (philo-sophy, *Sophia*).  
 στοά, porch (stoic).  
 τέχνη, art (technical).  
 τιμή, honour (Timo-theus).  
 σύλη, wood (*silva*).

<sup>1</sup> The lists should be learnt off by heart and the words declined. Observe that the aspirate in *ἕδρα* is represented by *s* in the Latin; so *ξ* = sex; *νέρ* = super; *νλη* = silva. In the last word the *v* represents the lost Digamma of the Greek.

φυγή, flight (L *fuga*).

φωνή, sound, voice (eu-*phonious*).

ψυχή, soul, mind (*psycho-logy*).

### 17. Rules for the Exercises.

The adjective (including the article) agrees with its substantive in gender, number and case.

When one substantive is in grammatical dependence upon another it is put in the genitive case.

When one substantive follows another to give a new name to the person or thing already named by the first substantive, it is put in the same case, and the two substantives are said to be in apposition to one another, *e.g.* Juno regina caeli. Solem mundi oculum.

\*Ω is generally prefixed to the vocative case.

### 18. Exercises on feminines of the First Declension.

Translate into English, parsing all the words :

Ex. 3. *ai* νεφέλαι. *τῇ* μελισσῃ. *τῶν* ψυχῶν.  
*τὴν* γλῶσσαν. *τὰῖν* θεαῖν. *τῇ* ζώῃ. *ταῖς* ἔδραις.  
*ἡ* γωνία *τῆς* γῆς. *ai* κόμαι *τῆς* Ἀφροδίτης. *μη-*  
*χαναὶ* σοφλας. *ἡ* φωνὴ *τῶν* μελισσῶν. *τὴν* ἀρχὴν  
*τῆς* ἡμέρας.

Translate into Greek<sup>1</sup>:

Ex. 4. Of the days. In a cloud. With the tongue.  
 From the wood. For the soul. To the bees. Of

<sup>1</sup> Translate *of* and *from* by the genitive; *to*, *for*, *with*, *at*, *in*,  
 by the dative.

two anchors. The anchor of the soul. The seat of the muses. The beginning of wisdom. Girdle of Aphrodite. The contrivances of the bees. At the corner of the porch. An opinion of wisdom. The glory of the land. The lyre of the Goddess. The friendship of Hera. O voice of the Goddess.

### 19. A declension—*masculines*.

(4) *νεανίας*, a youth (*neo-phyte*, L. *Nea-polis*), declined like *φίλια* except in nom. and gen. sing.

(5) *ποιητής*<sup>1</sup>, a maker, especially of verses (L. *poeta*, E. *poet*), declined like *κόμη* except in nom. gen. and voc. sing.

#### *Singular.*

(4) Stem *νεανία*.

N.	νεανί-ᾶς
G.	— ου
D.	— ᾳ
A.	— ἀν
V.	— ἀ

(5) Stem *ποιητα*.

N.	ποιητ-ής
G.	— οῦ
D.	— ἥ
A.	— ἡν
V.	— ἡ

Dual and Plural like *φίλια*.

### 20. List of Words.

ἀθλητής, a wrestler (*athletic*).

Ἀλκιβιάδης<sup>2</sup>, *Alcibiades*.

<sup>1</sup> The termination *-της* expresses the agent, like the Latin *tor* in *factor*, *actor*, &c.

<sup>2</sup> The Greek form of a proper name will not hereafter be given in the list of words, when it can be obtained by the rules of §§ 3, 4.

Ἄτρελῆς, son of *Atreus*.

δυνάστης, ruler (*dynasty*).

κριτής, a judge (*critic*).

μαθητής, a learner, disciple (*mathematics*).

ναύτης, a sailor (*nautical*, L. *nauta*).

όπλιτης, heavy-armed soldier (*hoplite*, *pan-oply*).

Πέρσης, a *Persian*.

πολίτης, a citizen (*politics*).

σοφιστής, a *sophist*. Cf. *σοφία*.

Σπαρτιάτης, a *Spartan*.

στρατιώτης, a soldier (*strat-agem*).

ταμίας, a distributor, *lit.* one who cuts off portions (*ana-tomy*).

## 21. Exercises on masculines of the First Declension.

Ex. 5. Translate and parse:

τῷ ναύτῃ. τοὺς ἀθλητάς. τοῖς πολίταις. τὸν ὄπλιτην. τῷ μαθητά. τὴν λύραν τοῦ ποιητοῦ. τὰς μηχανὰς τοῦ ὄπλιτου. τῇ φιλίᾳ τῶν πολιτῶν. τὴν φωνὴν τοῦ κριτοῦ.

Ex. 6. Translate into Greek:

To the sailors. Of the disciple. For the hoplites. From the judge. In the souls of the disciples. The glory of the Spartans. The judge of the wrestlers. The seat of the distributor. The heavy-armed of the soldiers. Of the two sons of Atreus.

## IV. THE O DECLENSION, CORRESPONDING TO THE 2ND DECLENSION IN LATIN.

22. The nouns of this declension are chiefly masculine or neuter. The masculines form their Nom. Sing. in *-os*, and are declined like *λόγος*: the neuters in *-ov*, and are declined like *ζυρόν*. There are besides a few feminines which are declined like the masculines<sup>1</sup>.

(1) Stem *λόγο*, word, reason, speech (*logic, geo-logy*).

<i>Sing.</i>	<i>N.</i>	<i>λόγ-ος</i>	Compare L. <i>domin-us</i>
G.		— <i>ov</i>	— <i>i</i>
D.		— <i>φ</i>	— <i>o</i>
A.		— <i>ov</i>	— <i>um</i>
V.		— <i>ε</i>	— <i>e</i>
<i>Dual.</i>	<i>N.A.V.</i>	— <i>ω</i>	
	<i>G.D.</i>	— <i>ovv</i>	
<i>Plural.</i>	<i>N.V.</i>	— <i>οι</i>	<i>domin-i</i>
	<i>G.</i>	— <i>ovv</i>	— <i>orum</i>
	<i>D.</i>	— <i>ovs</i>	— <i>is</i>
	<i>A.</i>	— <i>ovs</i>	— <i>os</i>

(2) Stem *ζυρό*, yoke (L. *jugum*).

<i>Sing.</i>	<i>N.A.V.</i>	<i>ζυρ-όν</i>	Comp. L. <i>jug-um</i>
G.		— <i>ov</i>	— <i>i</i>
D.		— <i>φ</i>	— <i>o</i>

<sup>1</sup> There are other less common varieties of this declension which will be noticed afterwards.

<i>Dual.</i>	<i>N.A.V.</i>	$\xi\gamma\omega$	
	<i>G.D.</i>	— $\bar{\omega}$	
<i>Plur.</i>	<i>N.A.V.</i>	— $\acute{a}$	jug-a
	<i>G.</i>	— $\bar{\omega}v$	— orum
	<i>D.</i>	— $\bar{\omega}i\bar{s}$	— is

## 23. List of Words.

$\alpha\gamma\gamma\epsilon\lambda\omega$ , messenger {angel}.

$\epsilon\nu\text{-}\alpha\gamma\gamma\epsilon\lambda\omega$ , good news {ev-angelist}.

$\alpha\delta\epsilon\lambda\phi\omega$ , brother (Phil-adelphia).

$\alpha\theta\lambda\omega$ , prize {Cf.  $\alpha\theta\lambda\eta\tau\omega\acute{s}$ }.

$\alpha\theta\lambda\omega$ , struggle {Cf.  $\alpha\theta\lambda\eta\tau\omega\acute{s}$ }.

$\alpha\theta\theta\omega\pi\omega$ , man (phil-anthropy).

$\beta\iota\omega\omega$ , life (bio-graphy).

$\beta\iota\beta\lambda\omega$ , book (bible).

$\delta\acute{e}\nu\delta\omega\omega$ , tree (rhodo-dendron).

$\delta\eta\mu\omega$ , people (demo-cracy, epi-demic).

$\delta\omega\omega\omega$ , gift (L. *donum*, *Doro-thea*, *Dora*).

$\epsilon\pi\gamma\omega$ , work, deed (en-ergy).

$\xi\omega\omega\omega$ , animal (zoo-logy).

$\theta\epsilon\omega\omega$ , God (*Theo-dore*. L. *deus*), cf. *θεός*.

$\bar{\iota}\pi\pi\omega\omega$ , horse (*hippo-potamus*, Phil-ip).

$\kappa\omega\mu\omega\omega$ , order, ornament, world (cosmo-politan, cosmetic).

$\kappa\bar{\iota}\beta\omega\omega$ , a die (cube).

$\lambda\iota\theta\omega\omega$ , stone (litho-graph).

$\nu\omega\mu\omega\omega$ , law (astro-nomy).

$\delta\delta\omega\omega$ , f. way, journey (meth-od, Ex-odus).

$\bar{\omega}\kappa\omega\omega$ , house (eco-nomy. L. *vicus*, Nor-wich).

*οἶνος*, wine (L. *vinum*<sup>1</sup>).

*ὅπλον*, weapon, *pl.* arms. Cf. *ὅπλιτης*.

*ὄργανον*, instrument (*organ*).

*πλοῦτος*, wealth (*Plutus*, *pluto-cracy*).

*πόλεμος*, war (*polemical*).

*ῥόδον*, rose (*rhodo-dendron*, *Rhoda*).

*στέφανος*, crown (*Stephen*).

*στρατός*, army {*strat-agem*}. Cf. *στρατιώτης*.

*στρατηγός*, general {*strategic* }.

*τόπος*, place (*topo-graphy*).

*τρόπος*, turn, manner (*tropics* = turnings of the sun. *trope*).

*φόβος*, fear (*hydro-phobia*).

*χρόνος*, time (*chronicle*).

#### 24. Exercises on the Second Declension.

Ex. 7. τὸν βίον τῶν ἀνθρώπων. θεοῦ ἔργυν.  
τῷ οἴκῳ τοῦ ἀδελφοῦ. τὰ ὄργανα τῶν ναυτῶν.  
στέφανος ῥόδων. τὸν κόσμον τοῦ στρατοῦ. ὁ τρό-  
πος τοῦ δήμου.

Ex. 8. A book of good news. God's house.  
A messenger of God. The work of the horse.  
A gift of wine. The weapons of the army. The  
path of the horses. The crown of the messenger.  
In the beginning of the time. To the friendship  
of the brothers. Wine of Bacchus. Roses of  
Aphrodite. The place of the weapons. The man-  
ners of the people. The general of the Spartans.

<sup>1</sup> The *v* in *vicus*, *vinum*, represents the lost Digamma in the words *οἶκος*, *οἶνος*.

## V. ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS.

25. Most adjectives in Greek, as in Latin, are of three terminations, and are declined after the pattern of the A and O declensions, the masculine and neuter following the 2nd, and the feminine the 1st declension. If the masculine termination *-os* is preceded by a vowel or *ρ*, the feminine is declined like *φιλία*, otherwise like *κόμη*.

(1) *θεῖος* -*α* -*ον*, divine. Cf. *θεός*. (2) *φιλος* -*η* -*ον*, dear. Cf. *φιλία*.

Cf. L. *bonus*.

S. N.	<i>θεῖ-ος</i> — <i>α</i> — <i>ον</i>	<i>bon-us</i>	— <i>a</i>	— <i>um</i>
G.	— <i>ον</i> — <i>ας</i> — <i>ον</i>	— <i>i</i>	— <i>ae</i>	— <i>i</i>
D.	— <i>ω</i> — <i>α</i> — <i>ω</i>	— <i>o</i>	— <i>ae</i>	— <i>o</i>
A.	— <i>ον</i> — <i>αν</i> — <i>ον</i>	— <i>um</i>	— <i>am</i>	— <i>um</i>
V.	— <i>ε</i> — <i>α</i> — <i>ον</i>	— <i>e</i>	— <i>a</i>	— <i>um</i>

D. N. A. V. — *ω* — *α* — *ω*

G. D. — *οιν* — *αιν* — *οιν*

P. N. V.	— <i>οι</i> — <i>αι</i> — <i>α</i>	— <i>i</i>	— <i>ae</i>	— <i>a</i>
G.	— <i>ων</i> — <i>ων</i> — <i>ων</i>	— <i>orum</i>	— <i>arum</i>	— <i>orum</i>
D.	— <i>οις</i> — <i>αις</i> — <i>οις</i>	— <i>is</i>	— <i>is</i>	— <i>is</i>
A.	— <i>οις</i> — <i>αις</i> — <i>α</i>	— <i>os</i>	— <i>as</i>	— <i>a</i>

(2) Sing. N.	φίλος	— η	— ον
G.	— ον	— ης	— ον
D.	— φ	— η	— φ
A.	— ον	— ην	— ον
V.	— ε	— η	— ον

Dual and Plural like *θεῖος*.

### 26. List of Words.

ἀθλιός, wretched, lit. struggling. Cf. ἀθλος.

ἀρχαῖος, ancient. Cf. ἀρχή (archaeo-logy).

ἀξιός, worthy (axiom).

Ἀττικός, Attic. ή 'Αττική, the Attic land, Attica.

γενναῖος, noble (L. *generosus*).

δεξιός, on the right hand (L. *dexter*), dexterous, clever. ή δεξιά (L. *dextera*), the right hand.

δυνατός, powerful. Cf. δυνάστης.

ἕτερος, different (*hetero-dox*).

θερμός, warm (*thermo-meter*).

ἴδιος, own, private (*idiom*).

ἱερός, sacred (*hier-archy*, *Jer-ome*). τὸ ιερόν, temple. τὰ ιερά victims.

ἴσος, equal (*iso-thermal*).

καλός, beautiful (*kal-eido-scope*).

κενός, empty (*ceno-taph*).

κοινός, common (*ceno-bite*, *epi-cene*).

Λακεδαιμόνιος, *Lacedaemonian*.

μικρός, or σμικρός, small, short (*micro-scope*).

μόνος, alone, single, only (*mono-tonous*).

νέος, new, young (*neo-logy*. L. *novus*). Cf. νεανίας.

ολύγος, few (*olig-archy*).

ὀρθός, upright, straight (*ortho-dox*).

πλούσιος, rich. Cf. πλούτος.

πολέμιος, hostile. Cf. πόλεμος.

σοφός, wise. Cf. σοφία.

27. In Greek as in Latin, and to a certain extent in English, adjectives may be used as substantives, person or thing being understood; e. g. *stultus*, a foolish (man), *sapientes*, the wise (men), *bonum*, a good (thing). This is particularly the case with certain words, as *φίλος*, a friend, *Ἀθηναῖος*, an Athenian; but any adjective may be used as a substantive by prefixing the article, as *τὸ καλόν*, the beautiful, *τὰ καλά*, the class of beautiful things, *οἱ πλούσιοι*, the rich (men).

28. *Exercises on adjectives of three terminations.*

Ex. 9. οἱ ἀθλοι ναῦται. τὰ ἀρχαῖα βιβλία.  
ἄξιον ἔργον. τὸν γενναῖον Σπαρτιάτην. τοῦ δεξιοῦ ἵππου. δυνατοὺς ἀνθρώπους. ὀλύγας ἡμέρας. ιερῷ τόπῳ. ἵσου ἔργου ἵσον ἀθλον. τῷ μόνῳ θεῷ. τὸν ὄρθδων νόμον τοῦ θεοῦ. πολεμίαν γῆν. τῶν ἴδιων ἔργων.

Ex. 10. O dear brother. Of the wise goddess. To the hostile army. The wretched life of the rich man. The straight road. Of a small house. New contrivances of young men. The common law of men. The beautiful hair of the young bride. Equal gifts of friends. The empty porch. The divine voice of the poet. The right-

hand horse. The noble general of the Spartans. The beautiful works of the Athenians. The rich gifts of the Athenian friend. The wise of (*i. e.* among) the Athenians. In the souls of the wise. The rule of the few.

29. *Adjectives of two terminations in -os, -ov.*

In the class of adjectives we have just been considering, the feminine follows the 1st declension. We shall now deal with a class in which it follows the 2nd, the termination *-os* being sometimes feminine in adjectives as it is in nouns (Cf. *όδος*). Thus in the word *βάρβαρος*, foreign (*barbarian*), the feminine is the same as the masculine through all the cases. It is declined as follows:

	M. and F.	N.
<i>Sing.</i> N.	<i>βάρβαρος</i>	<i>βάρβαρον</i>
G.	<i>βαρβάρου</i>	All genders
D.	<i>βαρβάρῳ</i>	"
Acc.	<i>βάρβαρον</i>	"
Voc.	<i>βάρβαρε</i>	<i>βάρβαρον</i>
<i>Dual.</i> N. A. V.	<i>βαρβάρω</i>	All genders
G. D.	<i>βαρβάρων</i>	"
<i>Plural.</i> N. V.	<i>βάρβαροι</i>	<i>βάρβαρα</i>
G.	<i>βαρβάρων</i>	All genders
D.	<i>βαρβάροις</i>	"
A.	<i>βαρβάροντος</i>	<i>βάρβαρα.</i>

Compound adjectives in *-os* are generally declined in this way.

## 30. List of Words.

ἀδύνατος, powerless, impossible. Cf. δυνατός.  
 ἄθεος, godless (*atheist*). Cf. θεός.  
 ἄλογος, irrational. Cf. λόγος.  
 ἀμήχανος, helpless, impracticable. Cf. μηχανή.  
 ἀνάξιος, unworthy. Cf. ἀξιος.  
 ἀνομος, lawless. Cf. νόμος.  
 εὐζωνος, well-girdled, well-girt. Cf. ζώνη.  
 εὐψυχος, courageous. Cf. ψυχή.  
 ἐφήμερος, of a day, short-lived. Cf. ημέρα.  
 παράδοξος, surprising, *lit.* beyond opinion (*paradox*). Cf. δόξα.  
 φιλάδελφος, brotherly, sisterly. Cf. φίλος, ἀδελφός.  
 φιλάνθρωπος, humane. Cf. φίλος, ἀνθρώπος.  
 φιλόσοφος, loving wisdom, *philosophic*. Cf. φίλος, σοφία.  
 φιλότιμος, loving honour, ambitious. Cf. φίλος, τιμή.

## 31. Exercises on adjectives of two terminations.

Ex. 11. ή φιλόσοφος μέλισσα. τὸν εὐψυχον Ἀμεινίαν. ἐφημέρου ζώου ἀνθρώπου ἐφήμερα ἔργα. ὁ ἄθλιος βίος τῶν ἄθέων. τοὺς καλοὺς τρόπους τῆς φιλοσόφου ψυχῆς. παράδοξον μηχανὴν ἀναξίου ἀνθρώπου. ἄθεον σοφιστοῦ ἄλογος δόξα. τὴν ἔδραν τῆς εὐζώνου νύμφης. ἀνόμων πολιτῶν ἐφήμερος φιλία.

Ex. 12. An impossible work. The lawless life of the ambitious citizen. The godless

wisdom of Diagōras. The short-lived rule of Alcibiades. A short journey of an active (*lit. well-girt*) man. The sisterly friendship of Antigōne. The surprising speech of the sailor. The wretched yoke of a lawless rule. The beginning of an impracticable struggle. The irrational fear of the barbarians. To the brotherly soul of the youth.

## VI.

## THE VERB Eἰμί.

32. Deferring for the present the 3rd or imparisyllabic declension we will now give the substantive verb (*i. e.* the verb of *being*) which will enable us to deal with the complete sentence.

In Greek, as in other languages, every complete sentence is made up of two parts at least, the *subject* or that which is spoken of, and the *predicate* or that which is said about it. The subject is usually a noun or a pronoun, the predicate is either a single verb, or a copulative (*i. e.* coupling) verb joined with a noun which is called the *complement* because it completes or makes up the predicate. Thus in the sentence, "vivit Cicero," *Cicero* is the subject spoken of, and the single word *vivit* contains the predicate, or that which is said about the subject; but in "Cicero est orator" the predicate is contained in two words, the copulative verb *est*, and the comple-

ment *orator*. When the predicate is contained in one word it may be called *simple*; when in two, *resolved*.

33. The rules for the subject and complement are the same in Latin, Greek, and English:

(1) The subject of the finite verb is put in the nominative case.

(2) The verb agrees with its subject in number and person.

(In Greek there is a peculiar exception to this rule. Neuter plurals are treated like a singular noun of multitude, and are generally followed by a verb in the singular number.)

(3) The complement of the copulative verb is in the same case, and (if an adjective) in the same number and gender as the subject.

34. The substantive verb is of great importance for showing the connexion between the various Indo-European languages. It is of the same root in English, Latin, and Greek, and there is a considerable resemblance in the inflexions, especially if we compare their older forms. In all three languages it is irregular, and in Greek and Latin it is also defective. In Greek it has only three tenses, the present, the imperfect, and the future. We shall confine ourselves for the present to the indicative mood.

35. *Εἰμί*<sup>1</sup>; I *am* (old form ἐσμί); stem *es* (L. *esse*).

PRESENT.	IMPERFECT.
<i>Singular.</i>	
1. <i>εἰμί</i> , I am.	ἡν, or ἦ, I was.
2. <i>εἶ</i> , thou art.	ἡσθα, thou wast.
3. ἐστί(ν), he is.	ἡν, he was.
<i>Dual.</i>	
1. —	—
2. ἐστόν, ye two are.	ἡτον, ye two were.
3. ἐστόν, they two are.	ἡτην, they two were.
<i>Plural.</i>	
1. ἐσμέν, we are.	ἡμεν, we were.
2. ἐστέ, ye are.	ἡτε, ye were.
3. εἰστί(ν) <sup>2</sup> , they are.	ἡσαν, they were.

#### FUTURE.

##### *Singular.*

1. ἐσομαι, I shall be.
2. ἐσει or ἐση, thou wilt be.
3. ἐσται, he will be.

<sup>1</sup> Compare the old forms in Latin and Greek.

<i>Sing.</i>	1. G. ἐσμι	L. esum
	2. ἐσοι	es
	3. ἐστι	est
<i>Plur.</i>	1. ἐσμές	esumus
	2. ἐστέ	estis
	3. ἐστι	esunt

<sup>2</sup> The final *v* of ἐστίν, εἰστίν is usually dropped before a consonant. This moveable *v*, commonly called the *v* ἐφελκυστικόν, is found in all 3rd persons which end in -εν or -ιν, and also in dative plural in -σιν.

## FUTURE.

## Dual.

1. ἔσόμεθον, we two shall be.
2. ἔσεσθον, ye two will be.
3. ἔσεσθον, they two will be.

## Plural.

1. ἔσόμεθα, we shall be.
2. ἔσεσθε, ye will be.
3. ἔσονται, they will be.

36. In Greek, as in Latin, the personal pronouns are omitted before the verb unless they are meant to be emphatic.

The English possessive pronoun is often represented by the Greek article where the context shows who is referred to, as *ὁ φιλόσοφος ἐδίδασκε τοὺς μαθητάς*, the philosopher was teaching *his* disciples.

The article is generally prefixed to the subject, but not to the complement, so that it serves to distinguish them in cases which would be otherwise doubtful: e.g. in the verse, *θεὸς ήν ὁ λόγος*, the article shows that *λόγος* is the subject.

The copulative verb is sometimes omitted, as *δλῆγοι οἱ σοφοί*, the wise (are) few.

37. Exercises on the Verb Εἰμι.

Ex. 13. τὸ ἔργον ἔστι καλόν. οἱ ναῦται  
ἡσαν ἄθλιοι. ή ήμέρα ήν ιερά. ὁ τόπος ἔστιν  
ιερός. ἀδελφοὶ ἔστε. ή γῆ ἔστι πολευτα. νέος εἰ, ὡ

Αθηναῖς. οἱ νέοι εἰσὶ θερμοὶ. μόνος εἰμί. ὁ ἄγγελος ἔσται πλούσιος. τὰ ζῶα ἔστιν ιερά. ἄξιοι ἔσόμεθα. δυνατοὶ ἔσεσθε. ὀλίγοι στρατιῶται ἔσονται. κοινὸς ὁ τῶν φίλων πλοῦτος.

Ex. 14. The life of the sailors is wretched. The time will be short. I was young. The art of the poet is noble. The house will be empty. The noble are few. The opinion of wise men is powerful. The seat of the gods is sacred. The youths are equal. The (thing which is one's)<sup>1</sup> own is dear. The Attic land was the ancient seat of the muses. The souls of the young are warm. The lyre is the instrument of the poet. Roses are a beautiful ornament of the hair. The crown is the wrestler's prize. The army is the instrument of the general. War was the art of the Spartans. The rich citizens were hostile. You are wise rulers. We shall be rich. We are disciples of the clever sophist. The (two) horses are the gift of the general. I shall be the messenger. The tree will be small. We are brothers. You were the friends of the youth. Thou wilt be an equal judge. You will be worthy disciples of the sophist. You are citizens of a hostile land. The brother of the poet Aeschylus was the soldier Ameinias.

<sup>1</sup> English words in brackets are to be omitted in the Greek.

VII. VERBS IN -ω.

*Indicative mood, present and imperfect tenses.*

38. The last section treated of the 'resolved' predicate made up of the copulative verb and complement. We now proceed to the 'simple' predicate, which may be either a transitive or an intransitive verb. When the predicate is contained in a transitive verb, it has to be 'enlarged' by the addition of the 'object'; thus, 'vivit Cicero' makes a complete sentence, but 'Cicero timebat' requires that the object of his fear should be stated, *viz.* Caesarem, which is placed in the accusative case. The rule is the same as in English and Latin, *viz.*

39. The nearer object of a transitive verb is put in the accusative case.

40. The great majority of Greek verbs make the end of the 1st sing. pres. ind. act. in -ω like the Latin; thus λέγω, I say (L. *lego*. Cf. λόγος). The imperfect is formed from the present by changing the final ω into ον, and prefixing ε (called the *syllabic augment*), as λέγω, ἔλεγον: but if the verb begins with a vowel, the effect of the augment (which is then called *temporal*) is to lengthen the initial vowel. Thus α is changed into η, ἀρχω, I rule (cf. ἀρχή), ηρχον, ε into η (sometimes ει), ε

## 32 VERBS IN *α.* PRES. AND IMPERF. ACT.

into *ω*, *ι* into *ī*, *υ* into *ū*, *αι* into *ÿ*, *αι* into *φ*, *αυ* into *ην*. *ρ* is doubled after the syllabic augment, as *ρέπτω*, *έρρέπτω*.

### 41. Pres. Ind. Act. of *λέγω*, I say, speak, call.

*Sing.* 1. *λέγω*, I say. Cf. L. *leg-o*.

2. — *εις*, thou sayest. — *is*.

3. — *ει*, he says. — *it*.

*Dual.* 1.<sup>1</sup> —

2. *λέγ-ετον*, you two say.

3. — *ετον*, they two say.

*Plur.* 1. — *ομεν*, we say. — *imus*.

2. — *ετε*, ye say. — *itis*.

3. — *οντι(ν)*, they say. — *unt*.

### Imp. Ind. Act.

*Sing.* 1. *ἔλεγ-ον*, I was saying.

2. — *ες*, thou wast saying.

3. — *ε(ν)*, he was saying.

*Dual.* 1. —

2. *ἔλεγ-ετον*, you two were saying.

3. — *έτην*, they two were saying.

*Plur.* 1. — *ομεν*, we were saying.

2. — *ετε*, ye were saying.

3. *ἔλεγ-ον*, they were saying.

### 42. List of Words.

*ἀγγέλλω*, I announce. Cf. *ἄγγελος*.

*ἀκούω*, I hear (acoustic).

<sup>1</sup> The 1st person of the Dual is wanting through the whole of the Active Voice.

ἀρχω, I rule, begin. Cf. ἀρχή.

βάλλω, I throw, pelt (para-bola, para-ble, hyperbolical, L. ballista).

βλάπτω, I hurt, injure (blas-pheme, blame).

γράφω, I write (graphic, bio-graphy).

δακρύω, I weep (L. lacryma).

διδάσκω, I teach (didactic).

κρίνω, I judge. Cf. κριτής. (L. cerno).

κρύπτω, I hide (crypt, apo-crypha).

λαμβάνω, I take, receive, obtain (di-lemma, syllable).

λείπω, I leave (L. linquo, ec-lipse, el-liptical).

μανθάνω, I learn. Cf. μαθητής.

μένω, I remain, await (L. maneo).

νέμω, I assign, distribute. Cf. νόμος.

παιδεύω, I instruct (cyclo-pædia, ped-agogue).

παύω, I stop (pause).

πράσσω<sup>1</sup>, or πράττω, I do (practise).

στρατεύω, I make an expedition (Cf. στρατός).

τάσσω<sup>1</sup>, or τάττω, I arrange, appoint (tactics).

τέμνω, I cut (a-tom=indivisible particle, epi-tome).

Cf. ταμλας.

τρέπω, I turn. Cf. τρόπος.

τρέχω, I run (trochaic = the running metre).

φέρω I bear, carry (L. fero).

φεύγω, I flee (L. fugio). Cf. φυγή.

φράζω, I tell (phrase).

χαίρω, I rejoice, delight (eu-charist).

<sup>1</sup> The form in -ττω is used by Xenophon and the later Attic writers.

## 34 VERBS IN -ω. PRES. AND IMPERF. ACT.

### 43. Exercises on the Present and Imperfect Indicative Active of Verbs in -ω.

Ex. 15. ἀκούω τὴν φωνὴν τοῦ ποιητοῦ. οἱ φίλοι χαίρουσιν. οἱ πολέμιοι ἔφευγον. οἱ πολῖται μένουσι. ἔγραφες τὸν λόγον; τὴν ἀρχαίαν γῆν ἐλείπομεν. ὁ ναύτης τὴν ζώνην ἔτεμε. οἱ στρατηγοὶ ἔτασσον τὸν στρατόν. ὁ σοφιστὴς ἐπαίδευε τὸν νεανίαν. καλὰ πράσσετε ὡς πολῖται. ὁ στρατιώτης ἔφραζε τὴν ὁδόν. ὁ ταμίας νέμει τοὺς οἰκους. οἱ μαθηταὶ ἔδάκρυνον. ὁ στρατὸς τῶν βαρβάρων φεύγει.

Ex. 16. The Athenians were running. The hoplites turn the enemy. The general was stopping the flight. I was learning the speech of the sophist. The sophist was teaching his disciples. Thou hearest the voice of the goddess. The god assigns the crown to the poet. Time instructs the wise. The Spartans were injuring the land of their enemies. Fear hurts the soul. Thou wast teaching the beautiful art. You were bringing the arms of the soldiers. The soldier announced the flight of the Persians. I was hearing the beautiful speech of the man. The few were ruling, the people obeyed (*lit. was hearing*). Plutarch wrote the lives of worthy men. The wise citizen proposes (*lit. writes*) upright laws. Alcibiades was throwing the dice. Time judges the manners of men. The house of the Atreidae was hiding wretched deeds. The judges were receiving gifts. The Athenians were leaving their

ancient land. The wretched men were cutting the rock. The clouds hide the rock of the goddess. I weep the wretched flight of the heavy-armed (troops). Thou hurtest the soul of the noble youth. The small animal was running. He speaks the glory of the ancient days. The army of the Persians did not await the Spartans.

#### 44. *The Dative Case.*

We have now had examples of the most important uses of the nominative, accusative and genitive cases; those of the dative still remain. In Greek the dative is not only the case of the remoter object as it is in Latin, but it also supplies the place of the Latin ablative of the cause, the instrument, and the manner.

#### 45. *Dative of the remoter object.*

Almost any action (or state) may be viewed with reference to some person (or thing) beyond the immediate agent or object, and the verb expressive of such action may thus take a dative of the remoter object; but there are certain verbs and adjectives which necessarily involve such a reference (*e.g.* words of giving) and these have received the name of *trajactive* verbs (or adjectives). This dative is usually expressed in English by the prepositions *to* or *for*.

46. *Exercises on the Dative of the remoter object.*

Ex. 17. δ<sup>ι</sup> Κῦρος τοῖς στρατιώταις τὰ ἄξια ἔνεμε. ὁ ἄγγελος ἔλεγε τῷ στρατηγῷ τὰς μηχανὰς τῶν πολεμίων. ὁ ἄνθρωπος ἔγραφε τὸ ἔργον τῷ ἀδελφῷ. δῶρα ἔφερον τῷ δυνάστῃ οἱ πλούσιοι. ὁ δῆμος τοῖς ὀλίγοις πολέμιος ἐστιν. φίλοι ήσαν τοῖς Λακεδαιμονίοις οἱ ὀλίγοι τοῖς φιλοτίμοις τὰ ἀθλα φίλα ἐστί.

Ex. 18. The ruler assigns the land to the soldiers. The general announced to the army the march (*lit. journey*) of the Athenians. Friendship is a gift of the gods to men. The people are (*lit. is*) hostile to the wise. The rich (*man*) is equal to the powerful (*man*). Time is equal to wealth. The noble are dear to the gods. The law is common to the citizens. To the wise man wealth is a small (*thing*). He was a wise judge for the Athenians.

47. *Dative (for the ablative) of the instrument, cause or manner.*

This dative is usually marked in English by the prepositions *with*, *by*, *in*.

48. *Exercises on the Dative of instrument, cause, or manner.*

Ex. 19. ὁ μικρὸς τὸν γενναῖον τῇ γλώσσῃ βλάπτει. οἱ πολῖται φόβῳ ἔλειπον τοὺς οἰκους. λόγῳ χαίρουσιν, ἔργῳ δακρύουσιν οἱ ἄνθρωποι. οἱ

<sup>1</sup> The Article is often used with a proper name which is well known or has been mentioned before.

Αθηναῖοι ἐστράτευον τοὺς ὄπλιταις. ὁ Φοῖβος τῇ θείᾳ φωνῇ τὴν ὁδὸν ἡγγελλε τῷ ἀνθρώπῳ. οἱ θεοὶ χαίρουσι τοὺς καλοὺς ἔργοις τῶν γενναλῶν ἀνθρώπων.

Ex. 20. The Athenians were pelting the Lacedaemonian hoplites with stones. Charmides delights in bees, his brother in horses. We write with the right-hand. The soldier was carrying the crown in his right-hand. The nymphs were pelting with roses the beautiful youth. By law the ruler distributes honours to the citizens. By law the wise rule, the people obey. The enemy were turning their horses in fear. The ambitious youth was injuring the citizens by his lawless manners. The philosopher (*lit.* the philosophic) was bearing his wretched life with a noble spirit (*ψυχή*). Nominally (*lit.* in word) the noble, really (*lit.* in deed) the rich rule.

#### 49. *Miscellaneous List.*

ἀγαθός, good ( <i>Agatha</i> ). τὰ ἀγαθά, goods.	{
ἀγέλω, I gather together ( <i>pan-egyric</i> ). Cf. ἄγω.	
ἀγορά, a gathering, place of assembling, market = L. forum.	
ἀγορεύω, I address an assembly, declare.	
ἀγοράζω, I attend the market, buy.	{
ἄγνοια, ignorance. Cf. γνωστικῶν.	
ἀγρός, field, country ( <i>acre</i> , L. <i>ager</i> , <i>agri</i> -cultural).	
ἄγριος, wild, savage.	{
ἄγρικος, rustic, rude. Cf. ἀγρός, <i>olcus</i> .	

ἄγω, I bring, drive, lead, keep (dem-agogue, L. *ago*).

ἀδελφή, sister. Cf. ἀδελφός.

{ ἀδικος, ον, unjust. Cf. δίκη.

{ ἀδικία, injustice, wickedness.

ἀείδω, or ἀδω, I sing. Cf. φόδη.

ἀεργός, or ἀργός, ον, idle (leth-argy). Cf. ἔργον.

ἀθάνατος, ον, immortal, undying. Cf. θάνατος

Αἴγυπτος, f. *Egypt*. [(Athanasius).

ἀδιος, ον, everlasting.

αἴρω, I raise, take up (met-eor).

{ αἰσχρός, disgraceful, shameful.

{ αἰσχύνη, disgrace.

{ αἰσχύνω, I disgrace.

{ αἴτιος, accountable, guilty, ὁ αἴτιος, the author,

{ the culprit, τὸ αἴτιον the cause, η αἴτια, cause, fault, accusation.

{ ἀκμή, edge, summit (*acme*, L. *acies*).

{ ἄκρος, highest, first-rate, extreme, (*aero-polis*).  
τὸ ἄκρον, the height.

ἀκοή, hearing. Cf. ἀκούω.

ἀλήθεια, truth. Cf. λήθη.

{ ἀμαρτάνω, I err.

{ ἀμαρτία, error, sin.

ἀμβροσία, *ambrosia* (lit. immortality). Cf. βροτός.

{ ἀνάγκη, necessity (L. *ango*, *angustus*).

{ ἀναγκαῖος, necessary.

{ ἀνδρεῖος, manly, brave (Alex-ander, *Andrew*).

{ ἀνδρεία, manliness, courage.

ἀνέμος, the wind (L. *anima*, *anemone*).

ἀνθρώπινος, human. Cf. ἀνθρώπος.

ἄνοια, folly. Cf. γυγνώσκω.  
 ἄνόητος, *ov*, foolish.  
 ἀξίνη, an *axe* (L. *ascia*).  
 ἀπαιδεύτος, *ov*, uneducated. Cf. παιδεύω.  
 ἄπτω, I fasten, kindle (*apse*, L. *apto*).  
 ἀργυρός, silver (L. *argentum*).  
 ἀρετή, virtue, excellence.  
 ἀριθμός, number (*arithmetic*).  
 ἀριστος, best (*aristo-cracy*).  
 ἄροτρον, plough (*aratrum*).  
 ἄρπαξ, I seize (*Harpy*, L. *rapio*).  
 ἄστρον, star (L. *astrum*).  
 ἀσχολία, want of leisure, business. Cf. σχολή.  
 ἀτη, calamity (*Atē*, *vid. Shakespeare*).  
 ἀτιμία, dishonour. Cf. τιμή.  
 αὐλή, courtyard (L. *aula*, *hall*).  
 αὐξάνω, I enlarge, increase (*wax*, L. *augeo*).  
 ἀφθονος, *ov*, ungrudging, without stint. Cf.  
     φθόνος.  
 ἀχάριστος, *ov*, ungrateful. Cf. χαίρω.  
 βαίνω, I go, step (*basis*, *acro-bat*).  
 βασιλεία, a kingdom (*Basil*, *basilisk*).  
 βία, force, violence, might (L. *vis*).  
 βίαιος, violent.  
 βλάβη, hurt, damage. Cf. βλάπτω.  
 βλασφημία, evil speaking (*blasphemy*). Cf.  
 βλέπω, I look, see. [βλάπτω, φήμη.  
 βοή, shout, noise (L. *re-boo*).  
 βουλή, counsel, senate.  
 βουλεύω, I counsel, advise (*Thrasy-bulus*).

βροτός, a mortal (*am-brosia, Ambrose*).

γάμος, marriage (*poly-gamy*).

γενεά, generation, race (*genea-logy*).

γεωργός, husbandman (*Georgics, George*). Cf.

γῆ, ἔργον.

{ γνωστικῶ, I know (L. *gnosco*).

{ γνώμη, feeling, judgement, vote (*gnomic*).

γραφή, writing, indictment. Cf. γράφω.

γύμνιος, naked, stript (*gymnastics*).

δάκρυον, tear. Cf. δακρύω.

{ δειλός, cowardly.

{ δεινός, terrible (*dino-therium*).

δεῖπνον, dinner.

δεσμός, fetter, prison.

δεσπότης, master (*despot*).

διαβολή, calumny (*Devil, diabolical, Fr. diable*).

Cf. βάλλω.

δίαιτα, manner of living (*diet*).

διάλογος, conversation, *dialogue*. Cf. λόγος.

διδάσκαλος, teacher. Cf. διδάσκω.

{ δίκαιος, just, righteous.

{ δικαιοσύνη, righteousness.

{ δίκη, justice, right, lawsuit, punishment.

διάκει, I pursue. N. T. persecute.

δάλος, craft (L. *dolus*).

{ δουλος, slave, servant.

{ δουλεύω, I am a slave.

δουλεία, slavery.

δρόμος, running, race (*hippo-drome, dromedary*).

δυναστεία, lordship. Cf. δυνάστης.

εἴδωλον, an image (*idol*). Cf. ἴδεα.

εἰρήνη, peace (*Irene, Irenaeus*).

ἐκκλησία, assembly, N. T. church (*ecclesiastical, Fr. église*).

ἔλαιον, oil (L. *oleum, oliva*).

ἔλαινω, I ride, drive (*elastic*).

Ἑλένη, *Helen (Ellen)*.

{ ἐλεύθερος, free.

{ ἐλευθερία, freedom.

Ἑλληνικός, Grecian, Greek.

{ ἐμπορος, a merchant.

{ ἐμπόριον, a mart (*emporium*).

ἔπαινος, praise.

ἐπίσκοπος, overseer (*episcopal, bishop*).

{ ἐρημος, ον, solitary, deserted (*eremite, hermit*).

{ ἐρημία, solitude, desolation.

ἔρπω (imp. εἰρπον), I creep, advance (L. *serpo, repo*).

ἔσθιω, I eat (*esculent*).

ἔστια, hearth (L. *Vesta*).

εύρισκω (imp. εῦρισκον), I find (*eureka*).

εὐχή, a prayer.

ἔχω (imp. εἰχον), I have, hold, hold myself, am.

ἡβη, youth (*Hebe*).

ἡδονή, pleasure.

ἥκω, I am come.

ἥλιος, the Sun (*helio-trope, peri-helion*).

θάλασσα, the sea.

{ θάνατος, death (*eu-thanasia*). Cf. ἀθάνατος.

{ θνήσκω, I die.

{ θνητός, mortal.

- θάπτω, I bury. Cf. τάφος.
- { θαυμάζω, I wonder, admire (*thaumaturge*).
- { θαυμαστός, wonderful.
- { θέα, a spectacle (*theatre*).
- { θεωρία, observation, contemplation (*theory*).
- θηρίον, wild beast (deer, L. *fera*, mega-therium).
- θησαυρός, treasure (L. *thesaurus*).
- { θίω, I sacrifice.
- { θυσία, sacrifice (L. *thus*, *thurible*).
- θυμός, spirit.
- θύρα, door (L. *fores*).
- ἰδέα, form (*idea*).
- ἰατρός, physician.
- ἱμάτιον, cloak, pl. clothes.
- ἱστορία, inquiry (*history*).
- { καθαίρω, I cleanse, purify.
- { καθαρός, clean, pure (*Catharine*, L. *castus*).
- καιρός, opportunity.
- καίω, I burn (*caustic*, *cauterize*).
- { κακός, bad (*caco-ethes*).
- { κακλα, badness, vice.
- καλύπτω, I hide (*apo-calypse*). Cf. κρύπτω.
- κάμπτω, I bend.
- καρδία, the heart (L. *cor*).
- καρπός, fruit (*peri-carp*, *Poly-carp*).
- κελεύω, I command.
- Κελτοί, the Celts.
- κέντρον, a goad, sting (*centre*).
- κεφαλή, head (Bu-*cephalus*, L. *caput*).
- κηρύσσω, I proclaim, N. T. preach.

κίνδυνος, danger.

κισσός, or κιττός, ivy.

κλείω, I shut (*close*, L. *claudio*).

κλέπτω, I steal.

κλέπτης, a thief (*clepto-mania*).

κλοπή, theft.

κλῆρος, a lot, portion (*clerical*).

κολάζω, I chastise, correct.

κόλπος, bosom, fold, bay = L. *sinus* (*gulf*).

κόπτω, knock, cut (*comma*, *chop*, Fr. *couper*).

κρυπτός, hidden. Cf. κρύπτω.

κτείνω, I kill, slay.

κύκλος, a circle (*cyclone*, *en-cyclo-pædia*).

κύκνος, a swan (*cygnet*, L. *cycnus*).

κύριος, having-power-over, valid, regular. ὁ κύριος, master, N. T. Lord (*kirk*, *church*).

λαμπρός, bright (*lamp*).

λάμπω, I shine.

λανθάνω, I escape notice (L. *lateo*).

λήθη, forgetfulness (*Lethe*, *leth-argy*). Cf. ἀλήθεια.

λοιπός, remaining = L. *reliquus*. Cf. λείπω.

λύκος, a wolf (L. *lupus*).

λύπη, pain, grief.

λυπηρός, grievous.

λύω, I *loose* (*ana-lysis*, L. *luo*).

μακάριος, blessed.

μακρός, long (*mickle*, L. *magnus*).

μανία, madness (*mania*).

μάχη, battle (*Andro-mache*).

μέσος, adj. middle (*Meso-potamia, L. medius*).  
 { μέτρον, a measure (*baro-meter, metre*).  
 { μετριος, moderate.  
 μισθός, reward, pay.  
 μνήμη, memory (*L. memini*).  
 μοῖρα, portion, fate.  
 μορφή, shape (*L. forma, meta-morphosis*).  
 μῦθος, tale (*mytho-logy*).  
 ναυτικός, naval. Cf. ναύτης. τὸ ναυτικόν, the navy.  
 νεκρός, dead (*Necro-polis*). ὁ νεκρός, dead body.  
 νῆσος, f. an island (*Pelopon-nesus, Poly-nesia*).  
 νίκη, victory (*Nico-demus, Nicho-las*).  
 νομίζω, I think, consider. Cf. νόμος.  
 νόσος, f. disease.  
 ξένος, a guest, stranger (*Eu-xine*).  
 ξύλον, wood.  
 Ὁδύσσεια, *Odyssey*.  
 { οἰκτρος, pity.  
 { οἰκτείρω, I pity.  
 δλος, whole (*cath-olic, holo-caust*).  
 δμοιος, like, similar (*homoeo-pathy*).  
 ἐνομάζω, I name (*an-onymous*).  
 δνος, an ass.  
 δργή, wrath (*orgies*).  
 δρικος, an oath (*ex-orcise*).  
 { δρος, a boundary  
 { δρίζω, I bound, define (*horizon*).  
 δρύσσω, I dig.  
 δσιος, hallowed, holy.  
 οὐρανός, heaven (*Uranus, Urania*).

δοθαλμός, the eye (*ophthalmia*).

δχλος, a mob (*ochlo-cracy*).

πάγος, a hill (*Areo-pagus*).

{ παιδεία, education. Cf. παιδεύω.

{ παιδιά, sport.

{ παιζω, I sport, play.

παλαιός, ancient (*palæ-ontology*).

παρθένος, f. a virgin, maiden (*Parthenon*).

πάσχω, I suffer (L. *patior*).

πείθω, I persuade (L. *fides*).

{ πέμπω, I send.

{ πομπή, an escort, procession (L. *pompa, pom-  
pous*).

πενία, poverty (*penury*).

πηγή, source, origin.

πίνω, I drink. Cf. ποτόν.

πίπτω, I fall (*sym-ptom*).

{ πλήσσω, I strike (*apo-plexy*, L. *plango*).

{ πληγή, a blow (L. *plaga, plague*).

ποτόν, drink (L. *potum, potion*).

ποινή, requital, punishment (L. *poena, pain*).

{ πονηρός, wicked.

{ πονός, toil, labour. Cf. πενία.

πρόβατον, a sheep. Cf. βαίνω.

ποταμός, a river (*hippo-potamus*).

προφήτης, interpreter (of the divine will), (pro-  
phet).

ράβδος, f. wand, stick (*rap*).

ράδιος, easy.

ραψῳδός, minstrel (*rhapsodist*).

ῥαψῳδία, *rhapsody*.

ῥίπτω, I hurl.

σέβω, I worship, respect (*Sebastian, Sebasto-pol*).  
σελήνη, the moon.

{ σημαίω, I signify.

{ σημεῖον, a sign, signal.

σιγή, silence.

σῖτος, corn, food (*para-site*).

σκηνή, tent, stage (L. *scena, scene*).

σκῆπτρον, staff (*sceptre*).

σκιά, shade (L. *sci-urus* = shadow-tail, *squirrel*).

σκοπός, watchman, aim (*scope, tele-scope*).

σκότος, darkness.

Σκύθης, a *Scythian*.

σπείρω, I sow (L. *spargo, Sporades, sporadic*).

{ σπουδή, haste, earnestness.

{ σπουδαῖος, earnest.

{ στέλλω, I fit out, despatch (*apo-style, epi-style*).

{ στολή, equipment, attire (L. *stola, stole*).

στρατεία, an expedition. Cf. στρατός.

{ στρέφω, I turn.

{ στροφή, a turning (*cata-strophe*).

Στωϊκός, *Stoic* (lit. philosopher of the Porch).

Cf. στοά.

{ Συράκουσαι, pl. *Syracuse*.

{ Συρακόσιος, a *Syracusan*.

σφαῖρα, a ball (*sphere*).

σχολή, leisure (*school*).

{ σώζω, I save, preserve (L. *sos-pes. So-crates*).

{ σωτηρία, safety, salvation.

ταράσσω, I disturb.

ταῦρος, a bull (L. *taurus*).

τάφος, burial, grave (epi-taph). Cf. θάπτω.

τεκμήριον, a proof.

τέκνον, child. Cf. τίκτω.

{ τείνω, I stretch (L. *tendo*, *tension*).

{ τόνος, a straining (*tone*, *tune*, *tonic*).

τελευτή, end.

τέρπω, I delight, give pleasure to (*Terpsichorè*).

τίκτω, I beget, bring forth, produce. Cf. τέκνον.

τίμιος, honoured, precious. Cf. τιμή.

τόξον, a bow (*toxo-philite*, L. *toxicum* = poison in which arrows are dipt, in-toxicate).

τράγος, a goat (*trag-edy*, lit. goat-song).

τράπεζα, a table (*trapezium*).

{ τρέφω, I nourish, cherish, maintain.

{ τροφή, nourishment (*a-trophy*).

τρόπαιον, a trophy (L. *tropaeum*). Cf. τρέπω.

τρίβω, I rub (L. *tritus*, dia-tribe).

Τρωϊκός, *Trojan*.

τύμβος, a tomb (L. *tumulus*).

τύραννος, a tyrant (L. *tyrannus*).

{ τύπος, outline, impression, *type*.

{ τύπτω, I beat.

τυφλός, blind.

τύχη, fortune, chance.

νιός, a son (L. *filius*). Cf. φύω.

νύπνος, sleep (L. *sopor*, *somnus*).

{ φαίνω, I show, shine (*epi-phany, phase, pheno-menon, phantom, fancy*).  
 φανερός, manifest.

φάρμακον, medicine (*pharmaceutic*).  
 φαῦλος, worthless.

φθείρω, I destroy, corrupt.  
 φήμη, a report (L. *fama*).

{ φθόνος, envy.  
 φθονερός, envious.

φοβερός, fearful. Cf. φόβος.  
 φόνος, murder (L. *funus*).

{ φυλακή, a watch, safeguard.  
 φυλάσσω, I guard, keep (*phylactery*).

φύλλον, a leaf (L. *folium*).  
 φυσικός, natural, *physical*. Cf. φύω.

{ φυτόν, a plant (*zoo-phyte*).  
 φύω, I produce (L. *fui*).

χαρά, joy. Cf. χαίρω.  
 χαλεπός, difficult, hard, harsh.

χίμαιρα, she-goat, *chimaera* (*chimerical*).

{ χόρος, a dance (*chorus, choir*).  
 χορείω, I dance.

χρυσός, gold (*chrys-anthemum, Chryso-stom*).

χώρα, a district, territory.

ψέγω, I blame.

ωδή, a song (*ode*). Cf. ὄδω.

ωύν, an egg (L. *ovum, oval*).

ώρα, season, hour, prime (*hora*).

*καὶ*, and, also, even; *καὶ—καὶ* = L. *et—et*, both—and.

*οὐ*, not; *οὐκ* before a smooth, *οὐχ* before an aspirated vowel.

*ἄλλα*, but; *lit.* other things (L. *alia*). Cf. L. *ceterum*.

*μέν*, indeed, on the one hand—regularly opposed to

*δέ*, but, on the other hand.

(*μέν* and *δέ* like *quidem* and *autem* never stand first in a clause).

[Arrange the words in the above list in classes, according to the parts of speech and manner of inflexion, and distinguish between the transitive and intransitive verbs.]

### 50. Compound Subject.

The subject of the sentence is said to be *compound* when it is made up of two or more substantives, coupled by *and*.

When the subject is compound the verb is in the plural, as *Αἰσχύλος καὶ Ἀριστεῖδης Ἀθηναῖοι ἦσαν*. Aeschylus and Aristides were Athenians. When the parts of the compound subject differ in person or gender, the verb and the complement follow the Latin rule, preferring the 1st person to the 2nd and the 2nd to the 3rd, and again the masculine to the feminine gender, as *Αἰσχύλος καὶ Ἀσπασία Ἀθηναῖοι ἦσαν*.

Collective nouns such as *δῆμος*, *στρατία*, &c. may be followed either by a singular or plural.

51. *Predicative and Attributive uses of the Adjective.*

An adjective is *attributively* used when, as in the phrase *ἡ ἀξία δίκη*, *the deserved punishment*, the quality denoted by the adjective is assumed to belong to the substantive already. The simplest case of the *predicative* use is when the adjective stands as the complement in a resolved predicate, as *ἀξία ἔστιν ἡ δίκη*, *the punishment is deserved*, where the quality is viewed as only brought into connection with the substantive by the sentence itself.

This distinction is clearly marked in Greek by the position of the article. When the article is prefixed to the adjective, the latter is attributive, when the article is prefixed to the substantive alone, then the adjective is predicative.

The rule holds good where the predicative adjective is appended to a simple predicate, as in the sentence *ὁ οἶκος μένει ἔρημος*, *the house continues forsaken*; and where it is made to agree with the object of a transitive verb, as *τὸν οἶκον ἔρημον εὑρίσκομεν*, *we find the house forsaken*. If the article had preceded the adjective in the last example, the meaning would have been “we find the forsaken house;” a sentence which implies that the house

was previously known as forsaken, and merely states of this house that it is found; whereas the predicative adjective implies a knowledge of the house only, and states of it that it is found in a certain condition, viz. forsaken.

As already stated, the attributive adjective when used with a definite article is always preceded immediately by the article. The regular order of the words is the same as in English, viz. article, adjective, substantive: thus ὁ ἀγαθὸς ἄνθρωπος = "the good man." But we also find ὁ ἄνθρωπος ὁ ἀγαθὸς, the literal translation of which would be "the man, i.e. the good one;" and ἄνθρωπος ὁ ἀγαθὸς = "a man, i.e. the good one."

## 52. Exercises on the Predicative and Attributive uses of the Adjective.

Ex. 21. ή φυσική ἀνδρεία κοινή ἔστι τοῖς ἀνθρώποις καὶ τοῖς θηρίοις. φυσικὴν είχον τὴν ἀνδρείαν οἱ Κελτοί. ὁ μακάριος Παῦλος τὴν θελαν σοφίαν ἔγραψε ταῖς ἐκκλησίαις. μακάριος θνήσκει ὁ δίκαιος. τὸν καρπὸν ἀφθόνους φύει ἡ γῆ. ἀπαλδευτος τὴν παιδείαν ψέγεις. ἡ παρθένος τὴν στολὴν ἔχει καλήν. τὸν οἶνον οἱ βάρβαροι θερμὸν πίνουσιν.

Ex. 22. The ancients painted (*γράφω*) fortune blind. The wretched youth sees his brother dead. The deeds which the tyrant does are unjust (*lit.* the tyrant does his deeds unjust). The

barbarians have their manner like to the wild beasts. Wonderful is the art which thou hast, O sophist (*lit.* thou hast thine art wonderful). The philosophers on-the-one-hand thought not poverty but wickedness shameful, the mob on-the-other-hand thinks not wickedness but poverty shameful. Unarmed (*lit.* naked) the Athenians routed (*lit.* turned) the hoplites of the barbarians.

### 53. *Miscellaneous Exercises.*

Ex. 23. *ἡ παιδεία ἀρχὴ τῆς σοφίας ἐστίν. ὁ δεσπότης ἐθαύμαζε τὸν ἀνδρείαν τοῦ δούλου. ὁ Νεῖλός ἐστιν Αἰγύπτου ποταμός. οἱ σοφοὶ κρύπτουσι τὰ ἴδια κακά. πλούτος ἀδικος οὐ μένει. ἀδικίαν οὐ πενίαν φεύγει ὁ ἀγαθός. χαλεπά τὰ καλά. λύπας καὶ ήδονὰς αἱ ὥραι φέρουσιν. ὁ ἥλιος σημαίνει τὰς ὥρας τῆς ήμέρας. οἱ ναῦται τῷ θεῷ θύουσιν. τὸ σκῆπτρόν ἐστι σημέον δυναστείας. ἀγαθὸν μὲν ἡ εἰρήνη τοὺς ἀνθρώπους, ὁ δὲ πόλεμος κακόν<sup>1</sup>.*

Ex. 24. Euripidēs was the disciple of Anaxagōras. Diōnysius the tyrant of the Syracusans was fleeing. The Syracusans pursue and take the Athenian army. You were pitying the wretched fortune of Nicias and the Athenians. We admire the courage and virtue of Lēonidas the Spartan. The fortunes of mortals do not remain. The bad alone pursue shameful pleasures. The two strangers are wise and good. The citizens were sacrificing

<sup>1</sup> Cf. § 27.

a goat to Diōnysus. We admire the beautiful songs of the muses. The bad are slaves of sin. The moderate man flees both riches and poverty.

Ex. 25. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ. κακοὺς κακὰ διώκει. ὁ θεὸς οὐκ ἀκούει τὰς εὐχὰς τῶν πονηρῶν. ὁ πλοῦτος ἔχει ἴδιας λύπας. ἡδονὴ αἰσχρὰ νόσουν καὶ λύπην φέρει. αἱ μὲν ἡδοναὶ θινηταὶ, αἱ δὲ ἀρεταὶ ἀθάνατοι εἰσιν. οὐ γνώμη ἀλλὰ τύχη καλὰ πράσσεις. δόξαν καὶ ἀρετὴν διώκει ὁ γενναιός, οὐ δόξαν μόνην. ὑπνος φάρμακον νόσου ἔστι τοῖς ἀνθρώποις. ὁ φόβος τῶν δεινῶν βλάπτει τὴν ψυχήν. κακῶν αἴτια ἡ γλώσσα.

Ex. 26. Time is the medicine of anger. Not wealth but virtue brings honour. Pleasure and pain are gifts of the gods. Death is the end of life both to the bad and to the good. Sleep is the brother of death. Not gold but virtue is the wealth of the Spartans. The thieves set-fire-to (*ἀπτω*) the wood and burn the house. Shameful words bring shame to men. The youth is-a-slave to shameful pleasures. The brave and noble await danger, but the cowards (*lit. cowardly*) fly. The Persians sacrifice to the gods, but do not burn the victims. Lycurgus was proposing laws to the Lacedaemonians. Fortune is blind.

Ex. 27. ταῖς παρθένοις ἡ συγὴ κόσμου φέρει. τὰ δῶρα τῆς τίχης ἔχει φόβον καὶ κίνδυνον. τροφὴ ψυχῆς λόγοι καλοί. τὰ ἀγαθὰ τοῖς μὲν ἀγαθοῖς

ἀγαθά ἔστι, τοῖς δὲ κακοῖς κακά. τὸ κέντρον ὅπλον. ἔστι ταῦς μελίσσαις. νίκης ἔστι τεκμήριον τὸ τρόπαιον. οἱ δοῦλοι οὐκ ἔχουσιν ἐλευθέρων γνώμην. κακὸν φέρουσι καρπὸν οἱ κακοὶ τρόποι. οἱ ὄμοιοι τοῖς ὄμοιοις φίλοι εἰσίν. δόξαν ἔχουσιν οἱ σοφοὶ, οἱ δὲ ἀργοὶ καὶ ἀπαιδεντοι ἀτιμίαν. ἡ Ἀττικὴ φέρει σῖτον καὶ οἶνον καὶ ἔλαιον. θυμὸν οὐ γνώμην ἔχει ὅχλος.

Ex. 28. The swan sings and dies. The Persians did not burn their dead. The unjust man rejoices in craft and violence. The tyrant seizes the kingdom by violence. By law the just citizen receives rule, a reward of noble deeds and of long labours. Nicias was leading the army of the Athenians. A good tree bears good fruit. The poets name the food of the gods ambrosia. Thou art wicked, O Fortune, thou hurtest the good and savest the bad. The Egyptians think the sun and moon gods. The wolves were seizing and killing and eating the sheep. The truth will be manifest to the citizens.

Ex. 29. ἡ τελευτὴ τοῦ βίου φοβερά ἔστι τοὺς ἀνόμοις καὶ ἀθέοις ἀνθρώποις. λύπης ἱατρὸς ἔστιν ἀνθρώποις λόγος. Κλυταιμνήστρας ἀδελφὴ ἡνὶ ἡ Ἐλένη. ὁ ἄδικος οὐ λανθάνει τοὺς θεούς. τὴν ἀγορὰν κενὴν καὶ ἔρημον εὐρίσκομεν. τὸν στρατὸν τῶν Ἀχαίων ἥγειρον οἱ δυνάσται. ὁ νόμος ἀγορεύει φιλάνθρωπα καὶ δίκαια. ποτὸν καὶ σῖτον ἀγοράζει ὁ δοῦλος καὶ τῷ δεσπότῃ φέρει. τὴν πάρθενον θύει

Ατρεΐδης. ὁ ἔμπορος ἐκέλευεν, οἱ δὲ ναῦται βίᾳ  
ὑρον τὴν ἄγκυραν. τὸν υἱὸν καὶ τοὺς ἀδελφοὺς  
αισχύνεις, ὡς δέσποτα.

Ex. 30. Ἐλέκτρα steals and saves her brother Ὁρέστης. The bad cherish a secret but undying envy of the good. The Celts used not to shut (*lit.* were not shutting) the doors of their houses. Time shows the truth. Time fastens and loosens the fetters of the soul. The grave hides rulers and citizens, and masters and servants, and wise and foolish, and bad and good. The poet Homer sang the Trojan war and the virtues of the ancient men. The enemy (*lit.* the hostile) and the possessions (*lit.* goods) of the enemy are the prizes of the victory. Hard and terrible was the battle of the bees. We think our friends the best treasure. The poet was singing, and the animals and the trees were listening (*ἀκούω*) and wondering. The wise (man) chastises his son.

Ex. 31. τὸν ἀχάριστον οὐ νομίζω φίλον. οἱ παλαιοὶ τοὺς θεοὺς ἔσεβον εὐχαῖς καὶ ιεροῖς καὶ θυσίαις καὶ πομπαῖς. ἡ καλὴ θέα τῆς πομπῆς λυπτρὰ ἦν τοῖς φθονεροῖς καὶ τοῖς πολεμίοις. τοῖς μὲν ἀπαιδεύτοις καὶ ἀχαρίστοις λήθη ἐστὶ τῶν παλαιῶν χρόνων, τοῖς δὲ καλοῖς καὶ ἀγαθοῖς φίλα ἐστὶ καὶ τίμια τὰ παλαιά οἱ κενοὶ καλὰ μὲν λέγουσι, τὰ δὲ ἔργα φαινά ἐστι. ἀξίαν τιμὴν νέμουσι τῷ φιλοσόφῳ οἱ μαθηταί οἱ Ἀθηναῖοι ἐφύλασσον

τὰ ἄκρα καὶ τὰς ὄδοις. οἱ Σκύθαι τοὺς Πέρσας ἔτρεπον καὶ ἐδίωκον δρόμῳ. αἱ γενεαὶ τῶν βροτῶν τοῖς τῶν δένδρων φύλλοις ὅμοιαι εἰσιν. ὁ στρατηγὸς ἦρε σημεῖον μάχης. ὁ Κῦρος ἤλαυνε τὸν ἵππον. ὁ ἀριθμὸς τῶν δούλων οὐκ ὀλίγος ἦν.

Ex. 32. Egypt is the gift of the Nile. We signify the judgments of our mind with the tongue. Arms are the wealth of the Scythians. The Athenians were sacrificing she-goats to the goddess. Aristidēs the just used-to-admire the Lacedaemonian Lycurgus. The best philosopher is the defendant (*lit.* is fleeing) and the wicked sophist is the prosecutor (*lit.* is pursuing). The Stoicks blame pity and anger, and admire justice alone. The rulers were sinning, but the citizens were dying. Ivy and roses hide the tomb of the poet. The just life is divine, but the unjust is like to the life of wild beasts. The enemy do not leave a way of escape (*φυγὴ*), arms alone bring safety to the brave. New friends are like to new wine.

Ex. 33. ἡβης ἀκμὴν εἶχεν ὁ νεανίας. σοφία καὶ ἀνδρεία καὶ δικαιοσύνη δυνατὰ ἄγκυραί εἰσι τοῦ βίου τοῖς ἀνθρώποις. μανίᾳ ὅμοια ἦν ἡ ὄργη τοῦ Καμβύσου. οἱ πολέμιοι ἔκοπτον τὰ δένδρα καὶ ἔκαιον τοὺς οἴκους καὶ ἤρπαζον τὰ πρόβατα. ὁ γεωργὸς ξύλα ἔκοπτεν τῇ ἀξίνῃ. ὑπνῳ καὶ ἀργύρᾳ δουλεύει ὁ ἀνόητος νεανίας. κύκνος φὰ ἔτικτεν, ὁ δὲ πονηρὸς δοῦλος ἔκλεπτεν. οἱ Ἀθηναῖοι ἀνάγκη

ἔλειπον τὴν χώραν. μόνην τὴν ἀναγκαίαν τροφὴν εἶχομεν. χαρᾶ καὶ λύπη κοινά ἔστι τὰ δάκρυα. θυσίας καὶ χόρους ἄγουσι τῷ Διονύσῳ οἱ πολῖται. ὁ Ποσειδῶν δεινοῖς καὶ ἀγρίοις ἀνέμοις ἐτάρασσε τὴν θάλασσαν.

Ex. 34. Cyrus was turning the river. Silver is the cause of envy and murder. The earth and the sun and the moon are spheres (*lit. balls*). The tyrant was honouring (*lit. enlarging*) his friends with praises and gifts. The husbandman was beating the ass with a stick. The children do not escape the heaven-sent (*θεῖος*) curse (*ἄτη*) of their race. The gods were sending calamity to the house of the Atreidae. It was the hour of dinner, and the stranger was knocking (at) the door of the court-yard. The darkness flees, and the sun shines, and the day is come. The two Atreidae were exacting (*lit. taking*) punishments for (*lit. of*) the rape (*lit. theft*) of Helen. Play delights children, but beautiful attire the virgins. Phoebus bears the lyre and the bow.

Ex. 35. δεσμοῖς καὶ πληγαῖς καὶ βιαιοῖς θανάτοις ὁ Διονύσιος ἐκόλαζε τοὺς πολῖτας. οἱ μὲν στρατιῶται θαυμαστῷ κόσμῳ ἔβαινον, οἱ δὲ πολῖται ἔβλεπον καὶ ἔχαιρον τῇ θέᾳ. τοῖς φιλοτίμοις ἀδίοις ἀσχολία ἔστι. ὁ θεός τοῖς ἀστροῖς καὶ τῷ οὐρανῷ τοὺς ὅρους καὶ τὰ μέτρα ὄριζει καὶ τάσσει. οἱ γεωργοὶ ὄρύγγουσι τὴν γῆν καὶ τῷ ἀρότρῳ στρέφουσι. ἡ στροφὴ τοῦ οὐρανοῦ ἄγει τὰ ἀστρα.

ό τῆς Ἐλένης γάμος ἄτην ἔφερε καὶ τοῖς Ἀχαίοις καὶ τοῖς Ἰλίου πολίταις. ὁ Τεῦκρος ἔτεινε τὸ τόξον. ὁ κλέπτης τῆς κλοπῆς ἀξίαν δικην εἶχεν. σκότος ἦν καὶ ὁ κλέπτης αἴρει τὸν χρυσὸν καὶ τὰ ἴμάτια τῶν ἀνθρώπων. οἱ βάρβαροι τὰς κεφαλὰς καὶ τὰς δεξιὰς τῶν νεκρῶν τοῖς θηρίοις ἔρριπτον. οἱ μὲν Ἀθηναῖοι ἔκαιον τοὺς νεκροὺς, οἱ δὲ Πέρσαι ἔθαπτον.

Ex. 36. Divine providence (*lit. fate*) produces and nourishes and preserves the plants and the animals and the generations of men. Speech is the image of the soul. The overseers received the reward for (*lit. of*) their watch. The master's eye increases the haste of the slaves. Foolish youths have pleasure (as) the aim of their life. The guests were leaving the table and the hearth of Charmides. The barbarians were sacrificing bulls to their god. The dialogues of the philosophers contain (*lit. have*) the outline of the best education. The physician was pounding (*lit. rubbing*) his medicines. In word indeed he possesses (*lit. has*) freedom and leisure, but in reality (*lit. in deed*) he is-a-slave to idleness and pleasure. The minstrels used-to-carry (*lit. were carrying*) a wand, and sing the tales of the poets. The ancients called the books of the *Odyssey* rhapsodies.

Ex. 37. Παλαιῶν μνήμην σώζει ἡ φήμη. οἱ Ἀθηναῖοι τὸ ναυτικὸν ἔστελλον. τὰ ἄριστα ἔβού-

λευεν ὁ Ἀριστεῖδης, οἱ δὲ στρατηγοὶ ἄδικα ἔπειθον. ὁ δῆμος πολέμου καὶ εἰρήνης κύριος ἦν. ἡ παιδεία καθαίρει τὴν ψυχήν. αἱ παρθένοι σφαίρᾳ ἔπαιζον. οἱ ποιηταὶ τῶν Μουσῶν προφηταὶ εἰσιν. ῥαδίου ἄθλου οὐκ ἔστι δόξα. ὁ πόλεμος ἔρπει. συγήνει ἐκήρυσσε τῷ στρατῷ ὁ Ταλθύβιος. τὰς βλασφημίας καὶ τὰς διαβολὰς λύει ὁ χρόνος. μέση ἡμέρα ἦν καὶ οἱ δοῦλοι ἤσθιον καὶ ἔπινον.

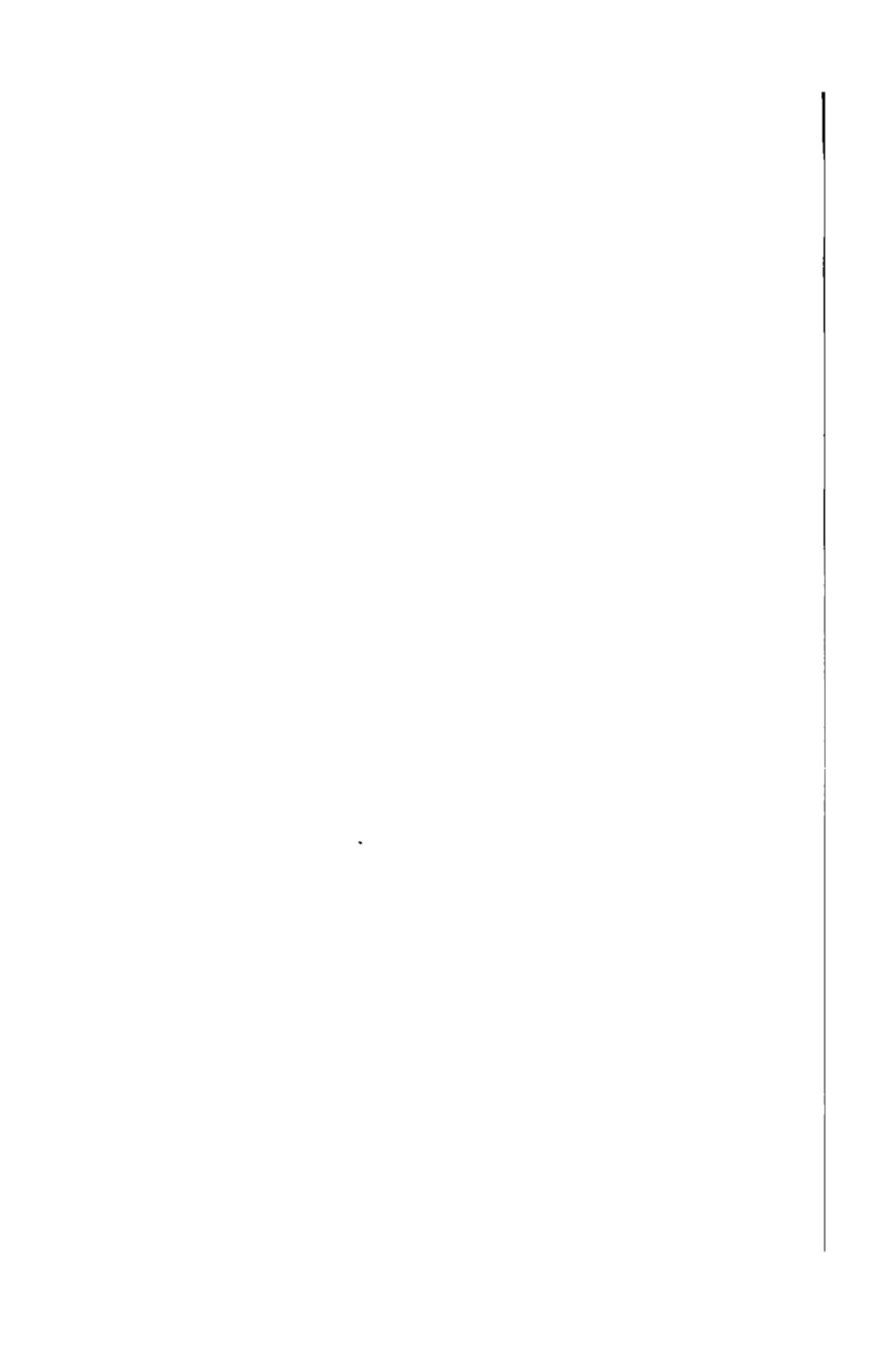
Ex. 38. Saul was persecuting the church of God. The disciples were preaching the gospel of the kingdom. The earth is the Lord's. Ill (*κακός*) counsel destroys the citizens, but good counsel preserves them. We were pitying the desolation of the house and the wretched bride. The strangers were wondering at the solitude of the island. Godless men do not respect their oaths. The lot falls by heaven-sent fortune. The Athenians were fleeing and suffering terrible (things). The enemy find the tents deserted and burn them. The earnest youth flees idleness and pursues virtue. For the young a (*lit.* the) moderate manner-of-living increases virtue and manliness, but a (*lit.* the) rich and idle manner-of-living is the source of disease and vice.

Ex. 39. Θερσίτου κεφαλὴν ὁ στρατηγός τῷ σκῆπτρῳ πλήσσει. οὐ γυγνώσκω τὴν γραφὴν ἀλλὰ τὴν μορφὴν τοῦ ἀνθράπου. ὁ Αἰτναῖος πάγος ἀγρίαν ἰδέαν ἔχει. κυρία ἐκκλησίᾳ ἦν καὶ ὁ Ἀλ-

κιβιάδης ἡγόρευεν καὶ ἔπειθε τὸν δῆμον. τοῦς Ἀθηναίους γραφαὶ ἥσαν κλοπῆς καὶ φόνου καὶ ἀργίας. οἱ Σπαρτιάται ἔλυνον τοὺς νόμους τοῦ Λυκούργου. ἴστοριά καὶ θεωρία τὰ τοῦ θεοῦ ἔργα μανθάνομεν. οἱ τῶν βαρβάρων ὅπληται γύμνου Σπαρτιάτην ἔφευγον. οἱ βάρβαροι ἔπινον καὶ ὥδον καὶ ἔχόρευον καὶ τῇ βοῇ τὸν ὄλον στρατὸν ἐτάρασσον. τοὺς ἵππους κύκλῳ ἔκαμπτον οἱ Σκύθαι. ἡ Κόρινθος κυρία ἦν τοῖν κόλποιν καὶ ἀγορὰν καὶ ἐμπόριον εἶχεν. ἀρχὴ σοφίας ὁ φόβος τοῦ Κυρίου.

Ex. 40. Not the speech nor the straining of the voice, but earnest deeds show the good citizen. The might of Bellerophon slew the Chimaera, the dread (*φόβος*) of the citizens. Andromachē was carrying the child in her bosom. The Syracusans were plundering (*lit. driving and carrying*) the country. Gylippus the Spartan and Hermocrates save Syracuse in spite of (*lit. with force of*) the folly of the citizens. The mercenaries (*lit. strangers*) receive pay for (*lit. of*) their watch. The stage is an image of life. Bad education corrupts the mind. He was a first-rate poet, but a bad citizen. Euripides obtains and teaches a band-of-actors (*χόρος*). The cowards were fleeing and casting away (*ρίππω*) their arms. Nicias was a most excellent (*lit. best*) man, but he was erring in judgment.

P A R T II.



## VIII. THIRD OR IMPARISYLLABIC DECLENSION.

54. The nouns which belong to this declension are less regular than those of the A and O declensions and vary especially in the termination of the Nom. Sing. They are divided into contracted and uncontracted. We will treat first of the latter, viz. of nouns which do not admit contraction in any case.

### 55. *Uncontracted masculines and feminines.*

Nouns of this class have a consonantal stem, *i. e.* the characteristic letter is a consonant. In masculine and feminine nouns the Nom. Sing. is generally formed by adding *s* to the stem, as *ᾶλς*, *st. ἄλ.* salt (L. *sal*).

Where the characteristic is a guttural, *s* coalesces with it, and gives *ξ* (= *γs*, *κs*, *χs*) for the final

letter of the Nom. Sing. ; as *φύλαξ*, *st.* *φυλακ.* a guard; *αιξ*, *st.* *αιγ*. a she-goat (*aegis*); *ὤνυξ*, *st.* *ὤνυχ.* the nail. *ξ* also stands for *κτς*, as *νύξ*, *st.* *νυκτ.* night. In the same way *ψ* stands for *πς*, *βς*, *φς*, when the characteristic is a labial, as *Αἰθίοψ*, *st.* *Αἰθιοπ.* Ethiopian. (Cf. L: *lex* for *legs*).

When the characteristic is a dental, it is dropped before the final *ς*, as *λαμπάς* (for *λαμπαδς*), *st.* *λαμπαδ.* a lamp; *χάρις* (for *χαριτς*), *st.* *χαριτ.* grace; *ὄρνις* (for *ὄρνιθς*), *st.* *ὄρνιθ.* bird. (Cf. L *lapis* for *lapida*).

When the characteristic is *ν* or *ντ*, the Nom. Sing. is formed by lengthening the preceding vowel, if short, and dropping the characteristic before the final *ς*, as *γίγας* for *γυγάντς*, *st.* *γυγαντ.* giant; *ρίς* for *ρινς*, *st.* *ριν.* nose : or else by lengthening the vowel without adding *ς*, in which case the *τ* of stems in *ντ* is rejected. Thus the stems *δαιμον.* deity, *λεοντ.* lion, form the nominatives *δαιμων*, *λέων*.

In like manner stems in *ρ* lengthen the vowel, if short, without adding *ς*, as *ρήτωρ*, *st.* *ρητωρ.* orator.

56. The regular case endings are shown in *ἄλς*, *st.* *ἀλ.*; these are modified in gutturals and labials as shown in *φύλαξ*, in dentals as in *λαμπάς*, in stems in *ρ* as in *ρήτωρ*, in stems in *ν* and *ντ* as in *δαιμων* and *γίγας*.

*IMPARISYLLABIC DECLENSION.* 65

<i>Sing.</i> N.	ἄλ-ς	<i>Plur.</i> N. V.	ἄλ-ες
G.	— ὁς	G.	— ὁν
D.	— ἴ	D.	— σι(ν)
A.	— α	A.	— ας
V.	— σ		

*Dual.* N. A. V. — ε  
G. D. — οιν

<i>Sing.</i> N.	φύλαξ	Cf. L. <i>judex</i> , st. <i>judic.</i>
G.	φύλακος	judicis
D.	φύλακι	judici
A.	φύλακα	judicem
V.	φύλαξ	judex

*Dual.* N. A. V. φύλακε  
G. D. φυλάκοιν

<i>Plur.</i> N. V.	φύλακες	judices
G.	φυλάκων	judicum
D.	φύλαξι(ν)	judicibus
A.	φύλακας	judices

<i>Sing.</i> N.	λαμπάς	<i>Sing.</i> N.	ῥήτωρ
G.	λαμπάδος	G.	ῥήτορος
D.	λαμπάδι	D.	ῥήτορι
A.	λαμπάδα	A.	ῥήτορα
V.	λαμπάς	V.	ῥήτορ

*Dual.* N. A. V. λαμπάδε  
G. D. λαμπάδοιν

*Dual.* N. A. V. ῥήτορε  
G. D. ῥητόροιν

<i>Plur.</i> N. V.	λαμπάδες	<i>Plur.</i> N. V.	ῥήτορες
G.	λαμπάδων	G.	ῥητόρων
D.	λαμπάσι(ν)	D.	ῥήτορσι(ν)
A.	λαμπάδας	A.	ῥήτορας

## 66 IMPARISYLLABIC DECLENSION.

<i>Sing.</i>	<i>N.</i>	γύγāς	<i>Sing.</i>	<i>N.</i>	δaiμων
	<i>G.</i>	γύγαντος		<i>G.</i>	δaiμονος
	<i>D.</i>	γύγαντι		<i>D.</i>	δaiμονι
	<i>A.</i>	γύγαντα		<i>A.</i>	δaiμονα
	<i>V.</i>	γύγāν		<i>V.</i>	δaiμον

<i>Dual.</i>	<i>N.</i>	<i>A.</i>	<i>V.</i>	γύγαντε	<i>Dual.</i>	<i>N.</i>	<i>A.</i>	<i>V.</i>	δaiμονε
				γύγάντοιν					δaiμόνοιν

<i>Plur.</i>	<i>N.</i>	<i>V.</i>	γύγαντες	<i>Plur.</i>	<i>N.</i>	<i>V.</i>	δaiμονες
			γύγάντων				δaiμόνων
			γύγāσι(ν)				δaiμοσι(ν)
			γύγαντας				δaiμονας

57. It will be seen that the case endings are regular, except in the Nom. and Voc. Sing., and the Dat. Pl. The vocative is usually the same as the nominative, except in stems in *ρ*, *ν*, and *ντ*, where it often preserves the form of the stem unaltered, only dropping the *τ* of *ντ*, as V. γύγāν, *ρήτωρ*, from N. γύγāς, *ρήτωρ*. There are also one or two dentals which drop the final *ς* in the Voc., as *παις*, *st. παιδ*, V. *παι*. In the Dat. Pl. *τ*, *δ*, *θ*, *ν*, are omitted before *σι*, as *λαμπάσι* for *λαμπαδσι*. Where *ντ* is omitted, the previous vowel is lengthened, as *λέουσι* for *λεοντσι* from *λέων*, *st. λεοντ*.

Some dental nouns in *-ις* have a second accusative form in *ν*; e. g. *χάρις*, Acc. S. *χάριτα* and *χάριν*; *ἔρις*, Acc. S. *ἔριδα* and *ἔριν*.

58. *Uncontracted neuters.*

The great majority of neuter nouns have the characteristic *τ*, and form the Nom. Sing. for the most part by dropping this, as *γράμμα*, *st. γράμματ*. a letter, *μέλι*, *st. μελιτ*. honey; in *γάλα*, *st. γαλακτ*. milk, *κτ* is dropped. Sometimes the *τ* is changed into *ς*, as in *φῶς*, *st. φωτ*. light. Neuters which have the characteristic *ρ* keep the pure stem in the Nom. Sing.; as *νέκταρ*, *st. νεκταρ*. nectar. The case endings are the same as in the other genders except that there is one form for the Nom. Acc. and Voc.

*γράμμα*, *st. γραμματ*. Cf. L. *caput*, *st. capit*.

<i>Sing.</i>	<i>N.A.V.</i>	<i>γράμμα</i>	caput
	<i>G.</i>	<i>γράμματος</i>	capitis
	<i>D.</i>	<i>γράμματι</i>	capiti
<i>Dual.</i>	<i>N.A.V.</i>	<i>γράμματε</i>	
	<i>G. D.</i>	<i>γραμμάτοιν</i>	
<i>Plur.</i>	<i>N.A.V.</i>	<i>γράμματα</i>	capita
	<i>G.</i>	<i>γραμμάτων</i>	capitum
	<i>D.</i>	<i>γράμμασι(ν)</i>	capitibus

59. *List of Words.*

N. B. The Gen. Sing. is given in order to shew the stem.

*ἀγών*, *ῶνος*, m. struggle (*agony*).

*ἀήρ*, *έρος*, m. air (L. *aer*).

*αἷμα*, *ατος*, n. blood (*hemor-rhage*).

αἰών, ὁνος, m. age, eternity (L. *aevum*, *aeonian*).  
 ἄρχων, οντος, m. the ruler (*archon*). Cf. ἄρχω.  
 ἀσπίς, ἴδος, f. shield.  
 γάλα, ακτος, n. milk (*galaxy*, L. *lac*).  
 γέλων, οντος, m. laughter.  
 γέρων, οντος, m. old man.  
 γίγας, αντος, m. giant (*gigantic*).  
 γράμμα, ατος, n. letter of the alphabet (*grammatical*). Cf. γράφω.  
 δαιμων, ονος, m. a deity, divinity (*demon*).  
 δράκων, οντος, m. dragon.  
 δράμα, ατος, n. a play (*drama*).  
 δόγμα, ατος, opinion (*dogma*). Cf. δόξα.  
 ἔαρ, ἄρος, or ἡρ, ἡρος, n. spring (L. *ver*).  
 εἰκών, ὄνος, f. likeness, image, (*icono-clast*).  
 ἐλέφας, αντος, m. *elephant*.  
 Ἑλλάς, ἄδος, f. *Greece*.  
 Ἑλλην, ηνος, m. a *Greek*.  
 ἐλπίς, ἴδος, f. hope.  
 ἔρις, ἴδος, f. strife.  
 ἔρως, ατος, m. love (*erotic*).  
 ἥγεμών, ὄνος, m. leader. Cf. ἄγω.  
 Θράξ, ἄκος, m. *Thracian*.  
 κήρυξ, ὑκος, m. a herald. Cf. κηρύσσω.  
 κόλαξ, ἄκος, m. flatterer.  
 κόραξ, ἄκος, m. raven (*croak*, L. *corvus*).  
 κρατήρ, ἡρος, m. a bowl (*crater*).  
 κτῆμα, ατος, n. a possession.  
 κύμα, ατος, n. wave.  
 λαμπάς, ἄδος, f. torch (*lamp*). Cf. λάμπω.

λέων, οντος, m. *lion* (L. *leo*).

λιμήν, ἔνος, m. *harbour*.

μάθημα, ατος, n. a *lesson* (*mathematics*). Cf. μανθάνω.

μέλι, ἵτος, n. *honey* (L. *mel*). Cf. μέλισσα.

μήν, μηνός, m. *month* (*moon*, L. *mensis*).

νεότης, ητος, f. *youth, freshness* (L. *novitas, -atis*). Cf. νέος.

νύξ, νυκτός, f. *night* (L. *nox, noctis*).

ὄνυξ, ὕχος, f. *the nail* (*onyx*, L. *unguis*).

ὄνομα, ατος, n. *name* (*onomato-poeia, syn-onym*). Cf. ὄνομάζω.

ὄρνις, ἰθος, m. or f. *bird* (*ornitho-logy*).

παῖς, παιδός, m. *boy, child*. Cf. παιδεία, παιδεύω.

Πάρις, ἴδος, m. *Paris*, son of Priam.

πατρίς, ἴδος, f. *country* (L. *patria, patriot*).

Πλάτων, ἀνος, m. *Plato*.

πένης, ητος, m. *a poor man*. Cf. πενία.

πνεῦμα, ατος, n. *breath, spirit, wind* (*pneumatics*).

ποίημα, ατος, n. *a poem*. Cf. ποιητής.

ποιμήν, ἔνος, m. *shepherd* (*Philo-poemen*, L. *pasco*).

πρᾶγμα, ατος, n. *fact, thing, affair*. Cf. πράσσω (*pragmatical*).

πῦρ, πυρός, n. *fire, flame* (*em-pyrenean, pyro-technic*, L. *uro, bustum*).

{ ρῆμα, ατος, n. *a word*.

{ ρήτωρ, ορος, m. *an orator* (*rhetorical*).

ρίς, ρινός, f. *nose* (*rhino-ceros*).

σάλπιγξ, υγρος, f. *trumpet*.

σάρξ, σαρκός, f. *flesh* (*sarco-phagus*).

*σπέρμα, ατος, n. seed (sperma-ceti).* Cf. *σπείρω*.

*στόμα, ατος, n. mouth (Chryso-stom).*

*σχῆμα, ατος, n. figure (scheme).* Cf. *ἔχω*.

*σῶμα, ατος, n. body.*

*σωτήρ, ἥρος, n. saviour.* Cf. *σώζω*.

*φρήν, φρενός, f. the mind (phren-ology, frenzy).*

*φύλαξ, ακος, m. watchman, guard, guardian.* Cf. *φυλάσσω*.

*φῶς, φωτός, n. light (phos-phorus, photo-graph).*

*χάρις, ἵτος, f. thanks, grace, favour (eu-charist).*

Cf. *ἀχάριστος*.

*χειμών, ὥνος, m. winter, storm (L. hiemps).*

*χρῆμα, ατος, n. thing, pl. riches.*

#### 60. Exercises on the Uncontracted Nouns of the Third Declension.

**Ex. 41.** οἱ τύραννοι τῶν σωμάτων φύλακας ἔτρεφον. ἡ Ἑλλὰς ἔχει καλοὺς λιμένας. ἡ τῶν Ἰνδῶν χώρα ἐλέφαντας ἔχει καὶ δράκοντας. αἱ κεναὶ ἐλπίδες τῶν πολιτῶν βλάπτουσι τὴν πατρίδα. τὰ πνεύματα καὶ τοὺς χειμῶνας καὶ τὴν νύκτα πέμπει ὁ θεός, πέμπει δὲ καὶ τὸ φῶς καὶ τὰς θερμὰς ὥρας τοῦ ἔαρος. χάρις χάριν φύει, καὶ ἔρις ἔριν. θεῖον ἥγεμόνα τοῦ βίου ἔχομεν τὸν λόγον. αἱ τῶν δαιμόνων εἰκόνες ἱεραί εἰσι. ὁ κόραξ ταῖς ὄνυξι αἴρει τὸ τοῦ δεσπότου δεῖπνον. ὁ μὲν σκότος τῆς νυκτὸς φαίνει τὰ δότρα, τὸ δὲ φῶς τοῦ ἡλίου καλύπτει.

**Ex. 42.** God is a spirit. Plato calls men

the possessions of the Gods. The boys were learning their letters. The love of riches is (the) cause of terrible evils. Flatterers are odious (*λυπηρός*) to the wise. A dragon was guarding the fruits of the Hespēridēs. The rulers are the guardians of the laws. Babylōn was the prize of war to the Greeks. The Persians consider (*lit.* the) fire a divinity. The Athenians were the saviours of Greece.

**Ex. 43.** οἱ κόρακες τὴν τῶν νεκρῶν σάρκα ἡσθιον. ὁ κήρυξ ἀγγέλλει τὸ ῥῆμα τῷ ἀρχοντι. τοῖς Ἑλλησι φύλλων στέφανοι ἡσαν ἀθλα τῶν ἀγώνων. ἀτδιος ἀγών ἔστι τοὺς φιλοτίμοις ῥήτορσιν, τὸ δὲ ἀθλόν ἔστιν ἡ ἀθλα πατρίς. τὰ τοῦ Ὁμήρου ποιήματα τοῖς τῶν Ἀθηναίων παῖσι μαθήματα ἦν. ἔαρι θερμὸν αἷμα νεότητος, ἔαρος χάρις καὶ τὴν τῶν γερόντων φρένα τέρπει. οὐ τὸ ὄνομα ἀλλὰ τὸ ἔργον τοῦ δικαίου θαυμάζει ὁ γενναῖος. ὁ γεωργὸς ἔσπειρεν, οἱ δὲ ὅρνιθες ἥρπαζον τὰ σπέρματα. δρᾶμά ἔστιν ὁ βίος τῶν ἀνθρώπων, ἡ δὲ σκηνὴ κόσμος. ὁ Θρᾶξ αἱρει καὶ ῥίπτει τὸν κρατῆρα.

**Ex. 44.** I see the figure of a lion. The herald's name was Talthybius. Plato called time the image of eternity. Anaximēnēs considered air (to be) the principle (*lit.* beginning) of the universe (*κόσμος*). The soldier on-the-one-hand sets-fire-to the wood, and the watchman on-the-other-hand sees the flame and signals (*σημαίνω*) with his trumpet. The opinions of the barbarians

were a laughing-stock (*lit.* laughter) to the Greeks. The bird was bringing food for her young (*τέκνον*) in her mouth. The Chimaera of the poets had a wonderful figure, she was both a lion and a dragon and a she-goat. The ambitious orators were ruining (*φθείρω*) the affairs of the citizens. The citizens have a favour to their saviour Sôlôن.

### 61. *Contracted Nouns*<sup>1</sup>.

All the more important varieties of contracted nouns are included in these three classes.

Class I. Stems with semi-vowel characteristic *ι* or *υ*.

Class II. Stems with diphthong characteristic *ευ*.

Class III. Stems with characteristic *ες*.

N.B. The Attic Dialect prefers the contracted

<sup>1</sup> There are a few contracted nouns belonging to the 1st and 2nd Declensions, as 'Αθηνᾶ, Minerva, contracted from 'Αθηνά for 'Αθηναῖα, which retains *a* through all its cases like φίλα; also νοῦς for νόος, δστροῦν for δστέον, which are declined as follows :

Stem, νοο, sense. Cf. γιγνώσκω,	Stem, δστρεο, bone (osteο-logy, L. os).
δνοια.	
<i>Sing. N.</i> νόος, νοῦς	<i>Sing. N.</i> δστέον, δστροῦν
<i>G.</i> νόουν, νοῦ	<i>G.</i> δστέον, δστροῦ
<i>D.</i> νόφ, νῷ	<i>D.</i> δστέφ, δστρῷ
<i>A.</i> νόοι, νοῦν	<i>A.</i> δστέον, δστροῦν
<i>V.</i> νόε, νοῦ	<i>V.</i> δστέον, δστροῦν
<i>Dual. N. A. V.</i> νόω, νώ	<i>Dual. N. A. V.</i> δστέον, δστώ
<i>G. D.</i> νόουν, νοῦν	<i>G. D.</i> δστέον, δστροῦν
<i>Plur. N. V.</i> νόοι, νοῖς	<i>Plur. N. V.</i> δστέα, δστρᾶ
<i>G.</i> νόων, νῷν	<i>G.</i> δστέων, δστρῶν
<i>D.</i> νόοις, νοῖς	<i>D.</i> δστέοις, δστροῖς
<i>A.</i> νόοις, νοῖς	<i>A.</i> δστέα, δστρᾶ

form. The uncontracted forms, which are given here to shew how this originated, are used in the old Greek of Homer and the Ionic Greek of Herodotus.

### 62. *Stems in ι and υ.*

Masculines and Feminines of this class form the Nom. Sing. by adding *s* to the characteristic, but preserve the pure stem in the Voc. Sing. Neuter nouns have the pure stem in the Nom. Sing. also.

Those nouns which retain their characteristic through all the cases admit of contraction in the Acc. Pl. alone. In other respects they follow the general scheme of the uncontracted declension, only forming the Acc. Sing. in *v* instead of *a*. Thus

*ἰχθύς*, st. *ἰχθυ*, a fish.

<i>Sing. N.</i>	<i>ἰχθύ-s</i>	Cf. L. <i>gradu-s</i>
G.	<i>ἰχθύ-os</i>	<i>gradū-s</i>
D.	<i>ἰχθύ-i</i>	<i>gradu-i</i>
A.	<i>ἰχθύ-v</i>	<i>gradu-m</i>
V.	<i>ἰχθύ</i>	<i>gradu-s</i>

*Dual. N. A. V.* *ἰχθύ-e*

G. D. *ἰχθύ-ou*

<i>Plur. N. V.</i>	<i>ἰχθύ-es</i>	<i>gradu-s</i>
G.	<i>ἰχθύ-ov</i>	<i>gradu-um</i>
D.	<i>ἰχθύ-σι(v)</i>	<i>gradi-bus</i>
A.	<i>ἰχθύ-as, ιχθῦs</i>	<i>gradu-s</i>

The majority however of this class, especially nouns with characteristic *ι*, change their characteristic into *ε* in all cases except the N. and A. Sing., and admit contraction in the Dat. Sing. and N. A. V. Pl. They also take the "Attic<sup>1</sup> termination" *ως*, instead of *ος*, in the Gen. Sing. as

*πόλις*, st. *πολι*, f. state  
*πηχυς*, st. *πηχυ*, m. cubit  
*ἄστυ*, st. *ἄστυ*, n. town

<i>Sing. N.</i>	<i>πόλι-ς</i>	Cf. L. <i>turri-s</i>
G.	<i>πόλε-ως</i>	<i>turri-s</i>
D.	<i>πόλε-ī</i> , <i>πόλει</i>	<i>turri</i>
A.	<i>πόλι-ν</i>	<i>turri-m</i>
V.	<i>πόλι.</i>	<i>turri-s</i>

<i>Dual. N. A. V.</i>	<i>πόλε-ε</i>
G. D.	<i>πολέ-οιν</i>

<i>Plur. N. V.</i>	<i>πόλε-ες</i> , <i>πόλεις</i>	<i>turre-s (-eis or -is)</i>
G.	<i>πόλε-ων</i>	<i>turri-um</i>
D.	<i>πόλε-σι(ν)</i>	<i>turri-bus</i>
A.	<i>πόλε-ας</i> , <i>πόλεις</i>	<i>turre-s (-eis or -is)</i>

<sup>1</sup> This change of *ο* into *ω* is found in the Attic forms of certain words belonging to the 2nd declension. Thus *λεώς* is the Attic form of *λαός*, people (*laity, lewd*).

It is declined as follows :

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. V. <i>λεώς</i>	N. A. V. <i>λεώ</i>	N. V. <i>λεώ</i>
G. <i>λεώ</i>	G. D. <i>λεψίν</i>	G. <i>λεών</i>
D. <i>λεψί</i>		D. <i>λεψίς</i>
A. <i>λεψίν</i>		A. <i>λεψίς</i>

<i>Sing. N.</i>	<i>πῆχυς</i>
G.	<i>πήχε-ως</i>
D.	<i>πήχε-ῖ, πήχει</i>
A.	<i>πήχυ-ν</i>
V.	<i>πήχυ</i>

<i>Dual. N. A. V.</i>	<i>πήχε-ε</i>
G. D.	<i>πηχέ-οιν</i>

<i>Plur. N. V.</i>	<i>πήχε-ες, πήχεις</i>
G.	<i>πήχε-ων</i>
D.	<i>πήχε-σι(ν)</i>
A.	<i>πήχε-ας, πήχεις</i>

<i>Sing. N. A. V.</i>	<i>ἄστυ</i>
G.	<i>ἄστε-ος, or ἄστε-ως</i>
D.	<i>ἄστε-ῖ, ἄστει</i>
<i>Dual. N. A. V.</i>	<i>ἄστε-ε</i>
G. D.	<i>ἄστε-οιν</i>

<i>Plur. N. A. V.</i>	<i>ἄστε-α, ἄστη</i>
G.	<i>ἄστε-ων</i>
D.	<i>ἄστε-σι(ν)</i>

### 63. *Stems in εν.*

Nouns of this class are all masculine, and form the Nom. Sing. by adding *s* to the stem. The *ν* of the characteristic represents the digamma. It is omitted before a vowel, i. e. in all the cases except the N. and V. Sing. and D. Plur. The Acc. Sing. takes the termination *α*. Contraction takes place in the Dat. Sing. and N.A.V. Pl.

*Βασιλεύς*, st. *βασιλευ* for *βασιλεF*, king.

*Singular.*

N. *βασιλεύς*

G. *βασιλέως*

D. *βασιλέi*, *βασιλεῖ*

A. *βασιλέā*

V. *βασιλεῦ*

*Dual.*

N. A. V. *βασιλέ-e*

G. D. *βασιλέ-ou*

*Plural.*

N. V. *βασιλέ-es*, *βασιλεῖs*<sup>1</sup>

G. *βασιλέ-ou*

D. *βασιλεῦ-si(v)*

A. *βασιλέ-as*, *βασιλεῖs*

64. *Stems in εs.*

Neuter Substantives belonging to this declension change their characteristic into *os* in the N.A. and V. Sing. as *γένος*, st. *γενεs*<sup>2</sup>. Masculine Substantives lengthen the vowel in the Nom. Sing. by changing *es* into *ηs*, as *Σωκράτηs*, st. *Σωκρατεs* (cf. *ποιμήn*, st. *ποιμεn*). The final letter of the characteristic is dropped before another *s*, and also before a vowel as in Class II., i.e. in all cases but the N. and V. Sing. of all genders and the Acc. Sing. Neuter. Contraction takes place wherever two vowels meet. Masculines of this class are all proper names; there are no feminines.

<sup>1</sup> We also find the form *βασιλῆs*.

<sup>2</sup> Compare with N. *γένοs*, G. *γενε(σ)os*, the changes of the same root in Latin, N. *genus* (for *genes*), G. *generis* (for *genes*).

**Σωκράτης**, *st.* **Σωκράτες**, Socrates.

<i>Sing.</i>	<b>Σωκράτης</b>
G.	<b>Σωκράτε-ος</b> , <b>Σωκράτους</b>
D.	<b>Σωκράτε-ϊ</b> , <b>Σωκράτει</b>
A.	<b>Σωκράτε-ᾶ</b> , <b>Σωκράτη<sup>1</sup></b>
V.	<b>Σώκρατες</b>

<i>Dual.</i>	<b>N. A. V.</b>	<b>Σωκράτε-ε</b> , <b>Σωκράτη</b> <b>Σωκρατέ-οιν</b> , <b>Σωκρατοῖν</b>
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<i>Plur.</i>	<b>N. V.</b>	<b>Σωκράτε-ες</b> , <b>Σωκράτεις</b>
	G.	<b>Σωκρατέ-ων</b> , <b>Σωκρατῶν</b>
	D.	<b>Σωκράτε-σι(ν)</b>
	A.	<b>Σωκράτε-ας</b> , <b>Σωκράτεις</b>

**γένος**, *st.* **γενες**, race.

<i>Sing.</i>	<b>N. A. V.</b>	<b>γένος</b>
	G.	<b>γένε-ος</b> , <b>γένους</b>
	D.	<b>γένε-ϊ</b> , <b>γένει</b>

<i>Dual.</i>	<b>N. A. V.</b>	<b>γένε-ε</b> , <b>γένη</b> <b>γενέ-οιν</b> , <b>γενοῖν</b>
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<i>Plur.</i>	<b>N. A. V.</b>	<b>γένε-α</b> , <b>γένη</b> <b>γενέ-ων</b> , <b>γενῶν</b>
	D.	<b>γένε-σι(ν)</b> .

Nouns ending in *κλέης*, contracted *κλῆς*, undergo a double contraction in the Dat. S. and a single contraction in other cases, as

<sup>1</sup> Sometimes we find the Acc. **Σωκράτην** formed after the pattern of the first declension.

<i>Sing.</i>	N. Περικλέης, Περικλῆς
	G. Περικλέεος, Περικλέους
	D. Περικλέει, Περικλέει, Περικλεῖ
	A. Περικλέεᾶ, Περικλέᾶ
	V. Περικλέεες, Περικλεῖς

65. *List of Contracted Nouns of the Third Declension.*

ἀἵρεσις, εως, f. choosing, choice (*heresy*).

αἴσθησις, εως, f. feeling, sense (*aesthetic*).

ἄκροπολις, εως, f. citadel (*Acropolis*). Cf. ἄκρος, πόλις.

ἄνθος, εος, n. flower (*antho-logy, poly-anthus*).

\*Ἀργος, εος, n. *Argos*.

ἄστυ, ἔως, n. city, town (*Asty-anax*).

\*Ἀχιλλεύς, ἔως, m. *Achilles*.

ἄχος, εος, n. pain (*ache*).

βάθος, εος, n. depth (*bathos*).

βάρος, εος, n. weight (*baro-meter*).

βασιλεύς, ἔως, m. king. Cf. βασιλεία.

βέλος, εος, n. dart (*belemnite*). Cf. βάλλω.

γένεσις, εως, f. origin (*Genesis*).

γένος, εος, n. race, descent (L. *genus*). Cf. γένεα.

γνῶσις, εως, f. knowledge. Cf. γνωρίσκω (geo-gnosey, *gnostic*).

γονεύς, ἔως, m. parent. Cf. γένος.

γραφεύς, ἔως, m. painter. Cf. γράφω.

δόσις, εως, f. giving (*dose*). Cf. δῶρον.

δρομεύς, ἔως, m. runner. Cf. τρέχω, δρόμος.

δρῦς, υός, f. oak (*tree, dryad*).

δύναμις, εως, f. power (*dynamics*). Cf. δυναστεία,  
δυνατός.

ἔθνος, εος, n. nation. N. T. gentile (*ethno-logy*).

ἔθος, εος, n. custom. Cf. ἡθος.

εἶδος, εος, n. form, class. Cf. ἴδεα, εἶδωλον (L. *video, kal-eido-scope*).

ἔλκος, εος, n. wound (*ulcer*).

ἔξις, εως, f. habit of mind or body (*hectic*). Cf. ἔχω.

ἔπος, εος, n. word, verse. τὰ ἔπη, *epic* poetry.

ἔτος, εος, n. year (L. *vetus*).

ἡθος, εος, n. character (*ethics*). Cf. ἔθος.

Ἡρακλέης, ἔεος, *Hercules*.

θάρσος, εος, n. boldness (*dare*).

θέρος, εος, n. summer. Cf. θερμός (*fervor*).

θέσις, εως, f. position, institution (*thesis, anti-thesis*).

ἱερεύς, ἔως, m. priest. Cf. ἱερός.

ἱππεύς, ἔως, m. horseman, knight. Cf. ἵππος.

ἰσχύς, ύός, f. strength (L. *vis*).

ἰχθύς, ύός, m. fish (*ichthy-ology*).

κάλλος, εος, n. beauty. Cf. καλός (*calli-sthenic*).

κέρδος, εος, n. gain (L. *cerdo*).

κράτος, εος, n. might (*demo-cracy*).

κρίσις, εως, f. decision (*crisis*). Cf. κρίνω.

κτήσις, εως, f. acquiring. Cf. κτήμα.

λέξις, εως, f. diction (*lexicon*).

λύσις, εως, f. loosing (*ana-lysis*). Cf. λύω.

μάθησις, εως, f. learning. Cf. μανθάνω.

μάντις, εως, m. seer (*necro-mancy*).

μέγεθος, εος, n. greatness, size (o-mega, L. *magnus*).

μέρος, εος, n. a part. Cf. *μοῖρα*.

μίμησις, εως, f. imitation (*mimic*).

νομεύς, έως, m. a herdsman (*nomad*).

Ὀδυσσεύς, έως, m. *Ulysses* (*Odyssey*).

ὄνειδος, εος, n. reproach.

ὄρος, εος, n. mountain (*Oread*).

ὄφις, εως, m. snake (*ophi-cleide*).

ὄφρυς, υος, f. brow.

ὄψις, εως, f. sight (*optical, Cycl-ops*).

πάθος, εος, n. passion (*pathos*). Cf. *πάσχω*.

πίστις, εως, f. faith. Cf. *πείθω*.

πλῆθος, εος, n. multitude (*re-plete, L. plenus, plebs*)

ποίησις, εως, f. making, *poetry* (*poesy*). Cf. *ποιητής*.

πόλις, εως, f. city, state (*metro-polis*). Cf. *πολίτης*.

πρᾶξις, εως, f. doing, action. Cf. *πράσσω, πρᾶγμα*.

πρέσβυς, εως, m. aged man, *pl. ambassadors* (*presbyter, priest*).

σθένος, εος, n. strength (*Demo-sthenes, callisthenics*).

σκέψις, εως, f. consideration (*sceptic*). Cf. *σκόπος*.

στάσις, εως, f. sedition, *lit. a standing up* (*L. statio, apo-stasy*).

τάξις, εως, f. arrangement, rank (*syn-tax*). Cf. *τάσσω*.

τάχος, εος, n. speed (*tachy-graphy*).

τεῖχος, εος, n. wall.

τέλος, εος, n. end, completion (*Aristo-teles*). Cf. *τελευτή*.

τύβρις, εως, f. insolence (*hybrid = a birth which outrages nature*).

ὗς, ὕός, m. and f. a pig (*sow*, L. *sus*).  
 ὕψος, εος, n. height (*up*, L. *super*).  
 φονεύς, ἔως, m. murderer. Cf. φόνος.  
 φρόνησις, εως, f. prudence. Cf. φρήν.  
 φύσις, εως, f. nature (*physical*). Cf. φύω.  
 χρῆσις, εως, f. use. Cf. χρῆμα.  
 ψεῦδος, εος, n. falsehood (*pseudonym*).  
 ψυχός, εος, n. cold.

N.B. In the 3rd declension nouns ending in *-ευς*, *-σις*, *-μα* are mostly verbal. The termination *-ευς* denotes the agent, as *γραφεύς*, *δρομεύς*: the termination *-σις* (like the Latin *-tio*) the action, as *μάθησις*, *πρᾶξις*: the termination *-μα* (like the Latin *-tum*) the result of the action, as *γράμμα* the thing written, *μάθημα* the thing learnt.

#### 66. Exercises on the Contracted Nouns of the Third Declension.

Ex. 45. κακῆς φύσεως σημεῖον ἔστιν ὁ φθόνος.  
 Περικλέους ἡν διδάσκαλος Ἀναξαγόρας. βίου δι-  
 καλού τὸ τέλος καλὸν. δεινὸν τὸ τῆς θαλάσσης  
 κράτος. τῶν τῆς ψυχῆς παθῶν καὶ νόσων ἡ φιλο-  
 σοφία μόνη φάρμακόν ἔστι. αἱ ἄδικοι πράξεις  
 μάχας καὶ στάσεις τίκτουσι, ἡ δὲ δικαιοσύνη τίκτει  
 φιλίαν. τὰ πονηρὰ κέρδη ἡδονὰς μὲν ἔχει μικρὰς,  
 λύπας δὲ μακράς. ταῖς μὲν πολεσιν τὰ τείχη κό-  
 σμον καὶ ἴσχυν φέρει, ταῖς δὲ ψυχαῖς ἡ παιδεία.

αὐσθησις ἔχει καὶ τὰ θησία, σκέψις δὲ αὐτὸν πρᾶξιν  
μόνος ὁ ἀνθρώπος. θαυμαστὸν ὑψος εἶχε τὰ τειχη  
τοῦ ἀστεως.

**Ex. 46.** The actions are signs of character. The knights were defending the citadel. Philōctētēs was lamenting (*δακρύει*) the pain of his wound. The parents of Achilles were king Pēleus and the goddess Thētis. The herdsmen were wondering-at (*θαυμάζουσι*) the size and weight of the snake. His base gains were a reproach to the seer. The brave (man) keeps his rank, but the coward leaves it. The sport and laughter of his children relaxes the frown (*lit. loosens the brow*) even of the Stoic. The murderer contrives (*εὐρίσκει*) a loosing of his fetters. The diction increases the beauty and power of the poetry.

**Ex. 47.** Πλούτος ὑβριν τύκτει, πενία δὲ μέτριον καὶ δύκαιον ἥθος. ἡ μὲν αἵρεσις ἀνθρώπου ἔργον ἔστιν, τὸ δὲ τέλος θεοῦ τάξις. τὸ τῆς ἥβης ἀνθος ἔφθειρεν ὁ ἀνύπτος νεανίας. ὁ θεός τοὺς ὅρνισταν ἀέρα νέμει, τῷ δὲ ἐχθρίνων γένει τὰ βάθη τῆς θαλάσσης. τὰ μέρη τοῦ ἔτους ὥρας ὀνομάζομεν. νόμων θέσει τὴν πόλιν ἔσωζεν ὁ Λυκοῦργος. ἔξεις γένεσις αἱ πράξεις. "Ομῆρος τοῖς ἔπεσι τὸ κράτος καὶ τοὺς πόνους φράζει τοῦ Ὀδυσσέως. ἡ ἀγαθὴ ἔξις τοῦ σώματος φέρει καὶ τὰ θέρη καὶ τὸ ψύχος τῶν χειμώνων. ῥημάτων καὶ ἀριθμῶν χρῆσιν διδάσκομεν.

**Ex. 48.** Poetry is an imitation of passion. Death brings a release from (*lit.* loosing of) the toils of life. The Etnaean mountain covers (*κρύπτω*) the savage giant. The seers were speaking falsehoods and persuading the multitude with empty hopes. The best wood is (that) of the oak. The good painter signifies the nature of the man in his likeness; he paints the speed of the runner, and the boldness of the soldier, and the wisdom of the philosopher. Wonderful is the power of faith and hope. The acquiring of knowledge and prudence is the aim of life to the philosopher. We learn the form of the body by the sight. The customs of strangers are a cause of laughter to the mob and of learning to the wise. Achilles did not escape the bow and the dart of Paris. The goddesses assign to the shepherd the decision of beauty. Cyrus was the king of a powerful nation.

### 67. *Irregular Nouns of the Third Declension.*

The following are the most important of the nouns which depart from the forms already given.

#### I. Uncontracted.

##### (a) Gutturals.

Stem *γυναικ-*. f. woman, wife (*miso-gynist, queen*).

Nom. Sing. *γυνή*, Voc. *γύναι*. Other cases regular, G. *γυναι-κός*. D. *γυναική*, &c.

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### (b) *Dentals.*

Stem *γονατ.* n. *knee* (L. *genu*, *genu*-flection).

Nom. Sing. *γόνυ*. Other cases regular, G. *γόνατος*, &c.

Stem *δορατ.* n. *spear*. Cf. *δρῦς*.

Nom. Sing. *δόρυ*. Other cases regular, G. *δόρατος*, &c. G. and D. Sing. have also the shortened forms *δορός*, *δορι*.

Stem *όδοντ.* m. *tooth* (L. *dens*, *mastodon*).

Nom. and Voc. Sing. *όδοντος*. Other cases regular, G. *όδόντος*, &c.

Stem *ποδ.* m. *foot* (L. *pes*, *pedestrian*, *anti-podes*).

Nom. and Voc. Sing. *ποδός*. Other cases regular, G. *ποδός*, &c.

Stem *ὑδατ.* n. *water* (L. *udus*, *hydro-phobia*).

Nom. Sing. *ὑδωρ*. Other cases regular, G. *ὑδατος*, &c.

Stem *ωτ.* (for *οὖτ*) n. *ear* (L. *auris*).

Nom. Sing. *οὖτ*. Other cases regular, G. *ωτός*, &c.

### (c) *Stems in ν.*

Stem *κυν.* m. and f. *dog* (*hound*, L. *canis*, *cynical*).

Nom. Sing. *κύνων*. Voc. *κύνος*. Other cases regular, G. *κυνός*, &c.

### (d) *Stems in ρ.*

Stem *πατερ.* m. *father* (L. *pater*, *patr-onymic*, *patri-arch*).

Stem *μητερ.* f. *mother* (L. *mater*, *metro-polis*).

Stem *θυγατερ.* f. *daughter*.

Stem *γαστερ.* f. *belly* (*gastric*, *gastro-nomy*).

All these stems reject *e* in the G. and D. Sing., and change *τερ* into *τρα* in D. Pl., as N. πατήρ, G. πατρός, D. πατρί, A. πατέρα, V. πάτερ, D. Pl. πατράσι.

Stem *ἀνερ*. m. man, husband=L. *vir*. Cf. *ἀνδρεῖος*.

Drops *e* and inserts *δ*<sup>1</sup> in all cases except the Nom. and Voc. Sing., and makes the Dat. Pl. in *δρα*. Thus N. *ἀνήρ*, G. *ἀνδρός*, D. *ἀνδρι*, A. *ἀνδρα*, V. *ἀνερ*. Dat. Pl. *ἀνδράσι*.

Stem *χειρ*. f. hand (*chir*-urgeon, contracted *surgeon*, *chiro*-podist).

Drops *ε* in the Dat. Dual and Pl.: in other cases regular. Thus N. *χειρ*, G. *χειρός*, D. *χειρι*, Dat. D. *χειρών*, Pl. *χειρών*.

Stem *μαρτυρ*. m. witness (*martyr*).

Nom. Sing. *μάρτυς*, Dat. Pl. *μαρτυροῦσι*. Other cases regular, G. *μαρτυρός*, &c.

(e) Stem *τριχ*. f. hair (*tricho*-manes).

In this and some other words, the aspirate which is lost in one part, reappears in another. Thus in Nom. Sing. and Dat. Pl., *χ* before *σ* becomes *ξ*, and the initial *τ* is then changed into *θ* to preserve the aspirate sound, *θριξ* for *τριχς*, and *θριξι* for *τριχσι*. The other cases are regular, *τριχός*, &c.

(f) The word *Ζεύς*, *Ju*-piter (*Dios-curi*, *Dio-genies*, *Janus*), is declined as follows:

Sing. N. *Ζεύς*, G. *Διός* or *Ζηψός*, D. *Διτ* or *Ζηψι*, A. *Δια* or *Ζηψα*, V. *Ζεύ*.

## II. Contracted.

(a) There are a few neuter stems in *τ* which reject the characteristic in some or all of their

<sup>1</sup> For the omission of *e* compare Eng. *brethren* for *bretheren*, L. *patres* for *pateres*; for the insertion of *δ*, the forms *tender*, *gender*, *cinder* from L. *tener*, *generis*, *cineris* through the French.

cases and contract the meeting vowels. The most important are :

Stem *κέρατ*. n. horn (rhino-ceros, L. *cornu*).

Stem *γήρατ*. n. old age. Cf. *γέρων*.

*Sing. N. A. V.* *κέρας*

G. *κέρατος*, *κέραος*, *κέρως*

D. *κέρατι*, *κέραι*, *κέρᾳ*

*Dual. N. A. V.* *κέρατε*, *κέραι*, *κέρα*

G. D. *κεράτων*, *κεράουν*, *κερών*

*Plur. N. A. V.* *κέρατα*, *κέραια*, *κέρα*

G. *κεράτων*, *κεράων*, *κερών*

D. *κέρασι(ν)*

Stem *γήρατ*. rejects the *τ* in all the cases, as *Sing. N.* *γήρας*, *G. γήραος*, *γήρως*, &c.

(b) Diphthong stems.

Stem *βοῦ* for *βοῦ*F. m. and f. ox, cow (*Bucephalus*, L. *bos*, *bovine*).

Declined like *ἰχθύς*, only omitting the *υ* before a vowel.

*Sing. N.* *βοῦς* L. *bo-s*

G. *βούς* *bo-vis*

D. *βούτ* *bo-vi*

A. *βοῦν* *bo-vem*

V. *βοῦ*

*Dual. N. A. V.* *βό-e*

G. D. *βο-οῖν*

*Plur. N. V.* *βό-eς*

G. *βο-ῶν* *bo-es*

D. *βον-σι(ν)* *bo-bus* or *bu-bus*

A. *βό-ας*, *βοῦς* *bo-es*

Stem *ναῦ* for *ναῦ*F. f. ship (L. *navis*). Cf. *ναύτης*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N. <i>ναῦς</i>	N. A. V. <i>νῆ-ε</i>	N. V. <i>νῆ-ες</i>
G. <i>νε-ώς</i>	G. D. <i>νε-οῖς</i>	G. <i>νε-ῶν</i>
D. <i>νη-τ</i>		D. <i>ναυ-σι(ν)</i>
A. <i>ναῦ-</i>		A. <i>ναῦς</i>
V. <i>ναῦ</i>		

(c) Feminine stems in *o*. These words have only the singular number.

Stem *ἡχο*. *echo* (cat-echism).

<i>Sing.</i>	N.	<i>ἡχώ</i>
	G.	<i>ἡχό-ος</i> , <i>ἡχοῦς</i>
	D.	<i>ἡχό-ι</i> , <i>ἡχοῖ</i>
	A.	<i>ἡχό-α</i> , <i>ἡχώ</i>
	V.	<i>ἡχοῖ</i>

Stem *αιδο*. *shame, modesty, reverence*.

Nom. Sing. *αιδώς*. Other cases like *ἡχώ*.

Stem *ἡο*. *the dawn* (L. *eos, eous*).

The old form was Nom. Sing. *ἡώς* declined like *αιδώς*; the Attic form is N. *ἡώς*, G. *ἡώ*, D. *ἡψ* (like *λεώς*), A. *ἡω*.

## 68. Exercises on the Irregular Nouns.

Ex. 49. τοῦ γήρως ἄνθος ἔστιν *ἡ* φρόνησις. γύναι, γυναιξὶ κόσμον *ἡ* συγγὴ φέρει. τὴν δικαιοσύνην μητέρα τῶν ἀρετῶν λέγουσιν. τὰ κέρα ἔστι τῶν βοῶν ὅπλα. Κύρος τὸν τῆς μητρὸς πατέρα κτείνει. Διονύσιος ὁ τῶν Συρακοσίων τύραννος ταῖς Λυσάνδρου θυγατράσι δῶρα καὶ ιμάτια ἔπειπτε. ἀνήρ ἄνδρα καὶ πόλις σώζει πόλιν. ὃς καὶ βοῦς καὶ δρυιθας καὶ πρόβατα καὶ προβάτων φύλακας κύνας τρέφει ὁ γεωργός. αἰδὼ καὶ φόβον τοῦς παισὸν *ἡ* φύσις νέμει. τοῖς Ἀθηναίοις πλῆθος *ἡν* νεῶν καὶ

ἵππων καὶ χρημάτων. μάρτυρα καὶ κριτὴν τοῦ βίου ἔχομεν τὸν θεόν. τοῖς μὲν ὀφθάλμοις τὰ ἔργα βλέπομεν τῶν ἀνδρῶν, τοῖς δὲ ὡσὶ τὴν φύμην ἀκούομεν.

Ex. 50. Minerva bore in her hand a long spear. Dēmosthēnes used-to-drink water only, but Aeschines (drank) wine. The rulers assign honours to the priests of Jupiter. The fool (*lit. foolish*) is-a-slave-to his belly, but the mind of the wise is master of his body and of his passions. The light of the morning brings new pains to the wretched. The boys were striking (*κόπτειν*) the ball with hand and foot. The ambassadors of the barbarians were bending their knees and worshipping the king, but the Greeks remained upright. We close the way of the breath with our tongue and teeth, and produce sounds (the) sign of our thought (*γνώμη*). The noble virgin has her modesty (as) an ornament and safeguard. The rock has a clear (*λαμπρός*) echo.

#### IX. ADJECTIVES OF THE IMPARISYLLABIC DECLENSION.

N.B. The Masculine and Neuter Genders alone follow the form of the Third Declension; the Feminine of Adjectives of Three Terminations always following the First Declension.

69. *Uncontracted Adjectives.*

Adjectives of the Uncontracted Third Declension have their stems for the most part in *ν* or *ντ*. The following are examples of the more important forms: in *-αν*, *-αντ*, *-εντ*, *-οντ*.

(1) Stem *μελαν*. black (*melan*-choly):

	Masc.	Fem.	Neut.
<i>Sing.</i> N.	μέλας	μέλαινα	μέλαν
G.	μέλανος	μελαίνης	μέλανος
D.	μέλανι	μελαίνη	μέλανι
A.	μέλανα	μέλαιναν	μέλαν
V.	μέλαν	μέλαινα	μέλαν
<i>Dual.</i> N. A. V.	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιων	μελαίναιν	μελάνοιν
<i>Plur.</i> N. V.	μέλανες	μέλαιναι	μέλανα
G.	μελάνων	μελαινῶν	μελάνων
D.	μέλαστι	μελαίναις	μέλαστι

(2) Stem *παντ*. all, every (*panto*-mime, *panorama*), declined like *γίγας*.

	Masc.	Fem.	Neut.
<i>Sing.</i> N. V.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾶσαν	πᾶν
<i>Dual.</i> N. A. V.	πάντε	πάσα	πάντε
	πάντοιν	πάσαιν	πάντοιν
<i>Plur.</i> N. V.	πάντες	πᾶσαι	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾶστι	πάσαις	πᾶστι
A.	πάντας	πᾶσας	πάντα

N.B. When it follows the Article, *πᾶς* means *the whole*, *ἡ πᾶσα γῆ* the whole land, but *πᾶσα γῆ* every land.

(3) Stem *χαριεντ-*. graceful, charming. Cf. *χάρις*.

	Masc.	Fem.	Neut.
<i>Sing. N.</i>	<i>χαρίεις</i>	<i>χαριέσσα</i>	<i>χαρίεν</i>
G.	<i>χαριέντος</i>	<i>χαριέσσης</i>	<i>χαριέντος</i>
D.	<i>χαριέντι</i>	<i>χαριέσσῃ</i>	<i>χαριέντι</i>
A.	<i>χαριέντα</i>	<i>χαριέσσαν</i>	<i>χαρίεν</i>
V.	<i>χαρίεν</i>	<i>χαριέσσα</i>	<i>χαρίεν</i>
<i>Dual. N. A. V.</i>	<i>χαριέντε</i>	<i>χαριέσσα</i>	<i>χαριέντε</i>
G. D.	<i>χαριέντοιν</i>	<i>χαριέσσαιν</i>	<i>χαριέντοιν</i>
<i>Plur. N. V.</i>	<i>χαριέντες</i>	<i>χαριέσσαι</i>	<i>χαριέντα</i>
G.	<i>χαριέντων</i>	<i>χαριέσσῶν</i>	<i>χαριέντων</i>
D.	<i>χαριέσι</i>	<i>χαριέσσαις</i>	<i>χαριέσι</i>
A.	<i>χαριέντας</i>	<i>χαριέσσας</i>	<i>χαριέντα</i>

(4) Stem *έκουντ-*. willing. Like *γέρων*.

	Masc.	Fem.	Neut.
<i>Sing. N. V.</i>	<i>έκών</i>	<i>έκούσα</i>	<i>έκόν</i>
G.	<i>έκόντος</i>	<i>έκούσης</i>	<i>έκόντος</i>
D.	<i>έκόντι</i>	<i>έκούσῃ</i>	<i>έκόντι</i>
A.	<i>έκόντα</i>	<i>έκούσαν</i>	<i>έκόν</i>
<i>Dual. N. A. V.</i>	<i>έκόντε</i>	<i>έκούσα</i>	<i>έκόντε</i>
G. D.	<i>έκόντοιν</i>	<i>έκούσαιν</i>	<i>έκόντοιν</i>
<i>Plur. N. V.</i>	<i>έκόντες</i>	<i>έκούσας</i>	<i>έκόντα</i>
G.	<i>έκόντων</i>	<i>έκουσῶν</i>	<i>έκόντων</i>
D.	<i>έκούσι</i>	<i>έκούσας</i>	<i>έκούσι</i>
A.	<i>έκόντας</i>	<i>έκούσας</i>	<i>έκόντα</i>

(5) Two words of frequent occurrence, *μέγας*, great (cf. *μέγεθος*) and *πολύς*, much, many (*polytheism*, *poly-gamy*, L. *plus*), form their cases from more than one stem each, and are thus declined :

Stem *μεγα*, *μεγαλο*.

	Masc.	Fem.	Neut.
<i>Sing. N.</i>	<i>μέγας</i>	<i>μεγάλη</i>	<i>μέγα</i>
<i>G.</i>	<i>μεγάλου</i>	<i>μεγάλης</i>	<i>μεγάλου</i>
<i>D.</i>	<i>μεγάλῳ</i>	<i>μεγάλῃ</i>	<i>μεγάλῳ</i>
<i>A.</i>	<i>μέγαν</i>	<i>μεγάλην</i>	<i>μέγα</i>
<i>V.</i>	<i>μέγα</i>	<i>μεγάλη</i>	<i>μέγα</i> .

Dual and Plural formed regularly from Stem *μεγαλο*, like *φίλος*.

Stem *πολυ*, *πολλο*.

	Masc.	Fem.	Neut.
<i>Sing. N.</i>	<i>πολύς</i>	<i>πολλή</i>	<i>πολύ</i>
<i>G.</i>	<i>πολλοῦ</i>	<i>πολλῆς</i>	<i>πολλοῦ</i>
<i>D.</i>	<i>πολλῷ</i>	<i>πολλῇ</i>	<i>πολλῷ</i>
<i>A.</i>	<i>πολύν</i>	<i>πολλήν</i>	<i>πολύ</i>
<i>V.</i>	<i>πολύ</i>	<i>πολλή</i>	<i>πολύ</i>

Plural regularly formed from Stem *πολλο*, like *καλός*.

N.B. Used with the Article (*οἱ πολλοὶ*) this word means *the many*=the majority, the mass of the people.

(6) Some Adjectives of this declension have only two terminations. The most important of these are declined as *σώφρων*, Stem *σωφρον*,

sensible, temperate, *lit.* sound-minded (*Sophronia*). Cf. *σώζω*, *φρήν*.

	Masc. and Fem.	Neuter.
<i>Sing.</i> N. V.	<i>σώφρων</i>	<i>σώφρον</i>
G.	<i>σώφρονος</i>	all genders
D.	<i>σώφρονι</i>	_____
A.	<i>σώφρονα</i>	<i>σώφρον</i>
<i>Dual.</i> N. A. V.	<i>σώφρονε</i>	all genders
G. D.	<i>σωφρόνοιν</i>	_____
<i>Plur.</i> N. V.	<i>σώφρονες</i>	<i>σώφρονα</i>
G.	<i>σωφρόνων</i>	all genders
D.	<i>σώφροσι(ν)</i>	_____
A.	<i>σώφρονας</i>	<i>σώφρονα</i>

(7) We also find Adjectives of one termination, which are used either as masculines or feminines, rarely as neuters. Examples are *ἄπαις*, *st.* ἀπαιδ. childless, cf. *παῖς*; *ἄγνώς*, *st.* ἀγνωτ. unacquainted, cf. *ἄγνοια*. They have no peculiarities of inflexion.

#### 70. *Adjectives of the Third Declension Contracted*<sup>1</sup>.

<sup>1</sup> We find some adjectives of the 1st and 2nd declension which are contracted (cf. *νοῦς*, 'Αθηρά), as *διπλός*, *double* (L. *duplex*).

*Sing.* N. *διπλός* -οῦς, *διπλόη* -ῆ, *διπλόος* -οῦν.

*Plur.* N. *διπλόι* -ῶι, *διπλόαι* -ῶι, *διπλόα* -ᾶ.

So *διπλός* -οῦς, single; *χρύσεος* -οῦς, golden, cf. *χρυσός*. When the contracting vowels are preceded by another vowel or by *ρ*,

(1) The contracted Adjectives which have three terminations are mostly stems in *v.* They are declined as follows :

Stem ὀξυ. sharp, vehement (*oxy-gen, paroxysm*).

<i>Sing.</i>	N. V.	ὀξύς	ὀξεῖα	ὀξύ
	G.	ὀξέος	ὀξεῖας	ὀξέος
	D.	ὀξεῖ -εῖ	ὀξεῖᾳ	ὀξεῖ -εῖ
	A.	ὀξύν	ὀξεῖαν	ὀξύ
<i>Dual.</i>	N. A. V.	ὀξέε	ὀξεῖα	ὀξέε
	G. D.	ὀξέοιν	ὀξεῖαν	ὀξέοιν
<i>Plur.</i>	N. V.	ὀξέες -εῖς	ὀξεῖαι	ὀξέα
	G.	ὀξέων	ὀξεῖων	ὀξέων
	D.	ὀξέσι(ν)	ὀξεῖαις	ὀξέσι(ν)
	A.	ὀξέας -εῖς	ὀξεῖας	ὀξέα

(2) The Adjectives which have only two terminations are mostly stems in *es* and are declined like ἀληθής. Cf. § 64.

Stem ἀληθεῖς. true. Cf. ἀληθεῖα.

<i>Sing.</i>	N.	ἀληθής	ἀληθές
	G.	ἀληθέος -οῦς	all genders
	D.	ἀληθέτ -εῖ	_____
	A.	ἀληθέα -ῆ	ἀληθές
	V.	ἀληθές	all genders

the feminine is *ā*. As ἀργύρεος, silver (cf. ἀργυρός), contracted ἀργυροῦς -ᾶ -οῦ.

Some of these adjectives are of two terminations, as εὔρος -εύς, εὔροω, -εύω, well-disposed, kind. Cf. πόνος. The neuter plural is uncontracted, εὔροι.

<i>Dual.</i>	<i>N. A. V.</i>	<i>ἀληθέε -ῆ</i>	all genders
	<i>G. D.</i>	<i>ἀληθέων -ῶν</i>	_____
<i>Plur.</i>	<i>N. V.</i>	<i>ἀληθέες -εῖς</i>	<i>ἀληθέα -ῆ</i>
	<i>G.</i>	<i>ἀληθέων -ῶν</i>	all genders
	<i>D.</i>	<i>ἀληθέσι</i>	_____
	<i>A.</i>	<i>ἀληθέας -εῖς</i>	<i>ἀληθέα -ῆ.</i>

(3) A few Adjectives in *ων* follow the Attic O Declension, as *M.* and *F.* *ἀγήρως*, contracted from *ἀγήρωας*, *N.* *ἀγήρωρ*, ageless, undecaying. Cf. *γῆρας*. *M.* and *F.* *ἶλεως*, *N.* *ἶλεων*, gracious.

### 71. Adjectives of the Third Declension.

*ἀέκων* or *ἀέων*, *ουσα*, *ων*, unwilling. Cf. *έκαν*.

*ἀηδής*, *ές*, unpleasant. Cf. *ήδης*.

*ἀκρατής*, *ές*, incontinent, unrestrained, licentious  
= L. *impotens*. Cf. *κράτος*.

*ἀμαθής*, *ές*, ignorant. Cf. *μαθάω*.

*ἀπαθής*, *ές*, passionless (*apathy*). Cf. *πάθος*.

*ἄπτας*, *ασα*, *ων*, all together. Cf. *πᾶς*.

*ἀσεβής*, *ές*, impious. Cf. *σέβω*.

*ἀσθετής*, *ές*, weak, infirm. Cf. *σθένος*.

*ἀφανής*, *ές*, obscure. Cf. *φαίνω*.

*βαθύς*, *εῖα*, *ύ*, deep. Cf. *βάθος*.

*βαρύς*, *εῖα*, *ύ*, heavy, wearisome, deep-toned (*bary-tone*). Cf. *βάρος*.

*βραδύς*, *εῖα*, *ύ*, slow.

*βραχύς*, *εῖα*, *ύ*, short, L. *brevis* (*amphi-brachys*).

*γλυκυκύς*, *εῖα*, *ύ*, sweet (*glycerine*, L. *glycy-rhiza*, *licorice*).

δασύς, εῖα, ύ, thick, shaggy (L. *densus*).

δυστυχής, ές, unfortunate. Cf. τύχη.

ἐγκρατής, ές, continent, self-restrained. Cf. ἀκρατής.

εὐγενής, ές, well-born (*Eugene*). Cf. γένος.

εὐδαίμων, ον, happy, *lit.* with a good genius. Cf. δαίμων.

εὐήθης, ές, good-natured, simple. Cf. ήθος.

εὐθύς, εῖα, ύ, straight, direct.

εὐρύς, εῖα, ύ, broad (*Eurydice*).

εὐσεβής, ές, pious (*Eusebius*). Cf. ἀσεβής.

εὐτυχής, ές, fortunate (*Eutychus*). Cf. δυστυχής.

εὐφυής, ές, goodly, of fine natural endowments (*euphuist*). Cf. φύσις.

ἡδύς, εῖα, ύ, pleasant, sweet. Cf. ήδονή.

ἡμισυς, εῖα, ύ, half (*hemi-sphere*, L. *semis*, semi-circle).

θῆλυς, εῖα, ύ, female.

θηριώδης, ές, brutal, savage. Cf. θηρίον, εἶδος.

θρασύς, εῖα, ύ, bold, rash (*Thrasybulus*). Cf. θάρσος.

μυθώδης, ές, fabulous. Cf. μῦθος, εἶδος.

νοσώδης, ές, diseased, unwholesome. Cf. νόσος, εἶδος.

παχύς, εῖα, ύ, stout, fat (*pachy-dermatous*).

πλατύς, εῖα, ύ, flat, broad (*plate, platitude*, L. *planus*).

πλήρης, ές, full (L. *plenus*). Cf. πλήθος, πολύς.

πολυπράγμων, ον, bustling, meddlesome. Cf. πολύς, πράγμα.

σαφής, ές, clear, certain (L. *sapio*). Cf. σοφός.

συγγενής, ἔς, related. *οἱ συγγενεῖς*, relations. Cf. γένος.

σφαιροειδής, ἔς, spherical. Cf. σφαῖρα, εἶδος.

τάλας, αινα, αν, } suffering, wretched (L. *tuhi*, τλήμων, ον, } *tolero*).

ταχύς, εῖα, ύ, quick. Cf. τάχος.

τριήρης, ει, triply furnished. ή τριήρης, the three-banked (ship), *trireme*.

νλήεις, εσσα, εν, woody. Cf. նլη.

նցին, ἔς, sound, healthy (*hygiene*, L. *vigeo*).

փառիեις, εσσա, εν, vocal, possessed of speech. Cf. φωνή.

փեսջին, εε, false. Cf. ψεῦδος.

ակն, εնա, ն, swift (L. *ocior*).

## 72. Exercises on the Adjectives.

Ex. 51. τὴν πατρίδα ἀκούτες ἔλειπον οἱ δυστυχεῖς. βραχὺς ὁ βίος, ή δὲ τέχιη μακρά. ή μὲν ψυχὴ τοῦ ἀνδρὸς ταχεῖα καὶ նցին, τὸ δὲ σῶμα βραδὺ καὶ νοσῶδες ἔστιν. μόνος τῶν ζώων ὄρθδος καὶ φωνήεις ὁ ἄνθρωπος. φύλοι εἰσὶ τῷ Διὶ οἱ εὐσεβεῖς καὶ σώφρονες. Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παιδᾶς ἔλεγεν. καὶ δήμῳ καὶ τυράννῳ γλυκεῖα ή τῶν κολάκων φωνή. πολλὰς τύχας ἔχει ὁ μακρὸς αἰών. οἱ ἀκρατεῖς καὶ ἀργοὶ τὸν μὲν πόνον πονηρὸν, τὴν δὲ ήδονὴν ήδειαν νομίζουσιν. θρασεῖς οἱ ἀμαθεῖς καὶ κρίνουσι πάντα, φόβον δὲ τίκτει καὶ αἰδὼ ή παιδεία. τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. τοῖς ἀκρατέσι βραχεῖα ήδονὴ μακρὰν τίκτει λύπην.

**Ex. 52.** Time is the healer (*ἰατρός*) of all grief. The river is deep and full of great fish. O wretched boy, do you beat your mother? The incontinent are weak and sin against their will (*lit.* unwilling). The Stoicks thought the passionless (man) alone wise and good. Even to the continent (man) the battle is severe (*βαρύς*), but he obtains the victory over (*lit.* of) pleasure. The temperate (man) is master of all his passions. The Ethiopians are black and have their hair thick. The mass admire even the foolish and unjust actions of the fortunate, but the obscure virtues of the unfortunate escape notice. Atlas bears the weight of the broad heaven. The king and the father are types and images of God, the true father and king of all things. The tyrant has no (*lit.* not) knowledge of true friendship.

**Ex. 53.** εὐγενεῖς εἰσιν οἱ τῶν ἀγαθῶν γονέων παῖδες. τῷ εὐγενεῖ κόσμος ἀριστός ἐστιν ή αἰδώς. τοῖς πένησι καὶ γέρουσι βαρεῖά ἐστιν ή τοῦ χειμῶνος ὥρα, οἱ δὲ πλούσιοι ἴματια παχέα ἔχουσι, ψύχους φάρμακον. τοῖς πολλοῖς τῶν ἀνθρώπων ἀηδές ἐστι τὸ ἀληθὲς, οἱ δὲ ψευδεῖς λόγοι τῶν σοφιστῶν θαυμαστοί εἰσι καὶ γλυκεῖς. συγγενεῖς εἰσι πάντες οἱ δυστυχεῖς. οἱ κόλακες τοῖς ψευδέσι λόγοις τοὺς εὐήθεις νεανίας λαμβάνουσι. τοῖς Ἀθηναίοις ήσαν πολλαὶ τῆς μακρὰ καὶ τριήρεις. ή τῶν ἀρχαίων ἱστορία πολλὰ μυθώδη ἔχει. ἡμισυ μέρος τῶν ἀνθρώπων ἐστὶ τὸ θῆλυ γένος. ὀξεῖαν φωνὴν ἔχουσιν

αἱ γυναῖκες καὶ οἱ παιδες, οἱ δὲ ἄνδρες βαρεῖαν. τοῖς μὲν ἀσεβέσι ποιὰς καὶ φόβους ἀγγέλλουσιν οἱ Ἱεροὶ λόγοι, τοῖς δὲ εὐσεβέσιν ἡδεῖαν ἐλπίδα καὶ εἰρήνην. τεκμήριον σαφὲς εἶχεν Ἡλέκτρα τὰς τοῦ Ὀρέστου κόμας.

Ex. 54. The ancients thought the figure of the earth not spherical but flat. The Plataeans (Πλαταιεὺς) were leaving the direct road from fear of the enemy. The vehement and the bustling are wearisome to their friends. The solitude of the woody mountains is sweet to the poet and to the philosopher. The swift Iris and Hῆrmēs the son of Maia were the messengers of Zeus. The nature of the wise and temperate is divine, but (that) of the ignorant and licentious is brutal. Croesus had a great name and great power and much riches, but he was not happy. The Greeks called the king of the Persians the great king. The toil of the day and the silence and darkness of the night bring deep sleep to the healthy. Choice is (the act) of a free and willing (agent). I see the likeness of the charming Aspasia. The character of Achilles was rash and vehement.

## X. COMPARISON OF ADJECTIVES.

### 73. *Forms of the Comparative and Superlative Degrees.*

I. The most usual formation is by the ter-

mination *-τερος* (declined like *θεῖος*) for the comparative, and *-τατος* (declined like *φίλος*) for the superlative.

The terminations are affixed to the Masculine Stem of the Positive degree, thus :

*θερμός*, st. *θερμο*, warm, makes *θερμό-τερος* warmer, *θερμό-τατος* warmest.

*μέλας*, st. *μελαν*, makes *μελάντερος*, *μελάντατος*.

*ἀληθής*, st. *ἀληθες*, makes *ἀληθέστερος*, *ἀληθέστατος*.

*δέξις*, st. *δέξν*, makes *δέξύτερος*, *δέξύτατος*.

[So the substantive *πρέσβυς* makes *πρεσβύτερος* elder, *πρεσβύτατος* eldest.]

This rule is modified in the following cases :

(1) The characteristic *o* is changed into *ω*, if the preceding vowel is short both by nature and position, thus :

*σοφός* makes *σοφάτερος*, *σοφάτατος*,

*ἄξιος* makes *ἀξιώτερος*, *ἀξιώτατος*,

but *μακρός*, *μακρότερος*.

(2) The characteristic *o* is dropped in some Adjectives, thus :

*φίλος*, st. *φιλο*, makes *φιλ-τερος*, *φιλ-τατος*,

*γεραιός*, old (cf. *γέρων*), st. *γέραιο*, makes *γεραι-τερος*, *γεραι-τατος*,

*παλαιός*, st. *παλαιο*, makes *παλαι-τερος*, *παλαι-τατος*.

(3) Stems in *ov* insert *εσ* before the termination, thus :

*σώφρων*, st. *σωφρον*, makes *σωφρον-έσ-τερος*,  
*σωφρον-έσ-τατος*.

(4) Stems in *εντ* change *εντ* into *εσ* before the termination, thus :

*χαρίεις*, st. *χαριεντ*, makes *χαριέστερος*, *χαριέσ-τατος*.

II. The second and less frequent formation is by the termination *-ιων* for the comparative, declined like *σώφρων*, and *-ιστος* for the superlative, declined like *φίλος*.

This formation occurs in a few Adjectives in *-νς* and *-ρος*, which omit the characteristic vowel and *ρ* before the termination, thus :

*ηδύς*, st. *ηδν*, makes *ηδ-ιων*, *ηδ-ιστος*,  
*αισχρός*, st. *αισχρο*, makes *αισχ-ιων*, *αισχ-ιστος*.

Similarly,

*έχθρός* hateful, *έχθιων*, *έχθιστος*.

Besides the regular forms, the comparative in *ων* admits of elision and contraction in the Acc. Sing. Masc. and the Nom. and Acc. Pl. of all genders, thus *αισχίων* makes, Acc. Sing. *αισχίονα* and *αισχίω* (contracted from *αισχίοα*), Nom. Pl. *αι-σχίωνες*, *αισχίοις* (contracted from *αισχίοες*), Neut. *αισχίονα*, *αισχίω* (contracted from *αισχίοα*), Acc. Pl. *αισχίονας*, *αισχίοις*, Neut. *αισχίονα*, *αισχίω*.

III. Many of the commonest Adjectives form

the comparative and superlative irregularly, either from employing different stems (as in Latin, *bonus*, *melior*, *optimus*; *malus*, *pejor*, *pessimus*; in English, *good*, *better*, *best*; *bad*, *worse*, *worst*); or from what is called the principle of euphony, harsh sounds being soonest worn away, and unimportant syllables slurred over, in words of most frequent use.

The following are the most important examples; some of them as ἀγαθός have several comparatives and superlatives, which are used with slight differences of meaning.

Positive.	Comparative.	Superlative.
ἀγαθός, good	ἀμείνων, better βελτίων (L. <i>bene</i> , <i>bo-</i> <i>nus</i> )	ἄριστος, best. βέλτιστος.
κακός, bad	κακίων, worse χείρων	κάκιστος, worst. χείριστος.
καλός, fair	καλλίων, fairer	κάλλιστος, fair- est.
μέγας, great,	μείζων (for <i>μεγίων</i> )	μέγιστος, great- est.
δύνιος, little,	ἐλάσσων, less, fewer	ἐλάχιστος, least, fewest.
πολύς, much,	πλείων (or <i>πλέων</i> ),	πλεῖστος, most.
many	more ( <i>pleonasm</i> )	
ῥάδιος, easy	ῥάμων, easier	ῥάστος, easiest.
ταχύς, quick	θάσσων <sup>1</sup> (for <i>τα- χίων</i> ), quicker	τάχιστος, quick- est.

<sup>1</sup> Cf. θρέξ, τριχός, § 67.

IV. The following comparatives and superlatives are not referred to any positive Adjective.

Comparative.	Superlative.
<i>βοσσων</i> , weaker, inferior	
<i>κρείσσων</i> , stronger, su- perior	<i>κράτιστος</i> , cf. <i>κράτος</i> .
<i>πρότερος</i> , former (L. <i>pro-</i> , <i>prior</i> )	<i>πρώτος</i> , foremost, first, (proto-type, proto-mar- tyr).
<i>τετρεπος</i> , later	<i>τετάτος</i> , last. <i>ἔσχατος</i> , lit. uttermost (L. <i>extremus</i> , eschato-logy).

#### 74. Syntax of the Degrees of Comparison.

The use of the comparative implies a comparison between two things. The word expressive of the second thing may be joined to the comparative (as in Latin) either (1) by a conjunction (*η* = *quam*) without change of construction, e.g. *mors est melior quam vita turpis* (*est*), *θάνατος ἀμείνων ἐστιν η βίος αἰσχρός* (*ἐστι*); *puto mortem meliorem quam turpem vitam* (*puto*), *θάνατον νομίζω ἀμείνων η αἰσχρὸν βίον* (*νομίζω*). Or (2) when the first member of the comparison is in the nominative or accusative case, as in the examples given above, the conjunction may be omitted, and the second member of the comparison put in the genitive (= the Latin Ablative), e.g. *θάνατος ἀμείνων ἐστιν αἰσχροῦ βίου*, *mors est melior turpi vitæ*; *θάνατον νομίζω ἀμείνων αἰσχροῦ βίου*, *mortem meliorem putio turpi vitæ*.

When the comparison is made not so much between particular things possessed of the same quality in different degrees, as between a thing and a general conception of the mean, or ordinary standard, this latter member of the comparison may be omitted both in Greek and Latin, and the comparative then acquires a sort of positive force, e.g. *juventus est naturā vehementior*, η νεότης ἐστὶ φύσει ὀξυτέρα, youth is naturally somewhat (or too) vehement, *lit.* more vehement (than the ordinary standard of vehemence). This use attaches itself especially to particular words, as *νεώτερος*, newer, younger, which comes to mean whatever is somewhat new or startling, and thus *νεώτερον* = innovation, revolution.

The superlative implies a comparison of several things, one of which it sets by itself as surpassing all the rest. The word or phrase expressive of the rest of the things compared, is put after the superlative in the Genitive Case (the "partitive" Genitive), as in Latin; e.g. Ἀχιλλεὺς ἦν πάντων καλλιστός, Achilles was the fairest of all men.

The second member of the comparison is however sometimes omitted with the superlative as with the comparative. The superlative is then used as a sort of positive, denoting the possession of a quality in a very high degree, without instituting any comparison between the things which possess the quality; e.g. *vir doctissimus*, a very

learned man, ἀνὴρ ἄριστος, a most excellent man.

75. *Exercises on the Comparison of Adjectives.*

Ex. 55. πάντων κτημάτων ψυχή θειότατον. οὐχ ὁ μακρότατος βίος ἄριστος, ἀλλὰ ὁ σπουδαιότατος. δεινοτάτη καὶ βαρυτάτη νόσων ἡ μανία. ἡ ψυχή καὶ θειότερα καὶ καλλίων ἐστὶν τοῦ σώματος. 'Αφροδίτην "Ηρας καὶ Ἀθηνᾶς χαριεστέραν ἔκρινεν ὁ Πάρις. πολλά ἐστι πενίας βαρύτερα, νόσος καὶ αἰσχύνη καὶ δουλεια. Ἀλκιβιάδης τῶν πολιτῶν βιαιότατος καὶ ἀκρατέστατος ἦν. αἰσχροῦ βίου θάνατος βελτίων ἐστίν. Σωκράτης κρείσσω ἔλεγε τὸν τῆς ψυχῆς ἡ τοῦ σώματος ἔρωτα. πάντων ἀνθρώπων Αἴακος ἦν εὐσεβέστατος. τῶν μὲν νεωτέρων τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν. οἱ Αἰθίοπες τῶν Λιβύων μελάνταοι εἰσιν.

Ex. 56. The moon is smaller than the earth and the earth than the sun. Miltiades and Aristides and Pēriicles were better men than Clēōn and Hypērbōlus. The deepest rivers are slowest. Athens (*Ἀθήνας, pl.*) and Sparta and Corinth were the most illustrious (*λαμπρός*) of the cities of Greece. Homer and Hēsiōd were the most ancient poets of Greece. The maiden's hair is blacker than the raven. Athens had the most illustrious poets and orators and philosophers of

all the Greeks. To the Greeks and Romans (*Ρωμαῖος*) their country was dearer and holier and more honoured than wives and children and houses and lands (*ἀγρός*). The just orator does not advise the pleasantest, but the best (things) for the people. (It is) not the rich (who) are more happy than the poor, but the earnest than the idle, and the wise than the ignorant.

Ex. 57. ἀρχὴ παντὸς ἔργου μέγιστον ἔστιν.  
 Ἡσίοδος λέγει, πλέον ἡμισυ παντός. ἐσχάτη πόλις  
 τῆς Φρυγίας Ἰκόνιον. πλήθει οὐκ ἐλάσσονες ἡσαν  
 οἱ Βοιωτοὶ τῶν Ἀθηναίων. οὐκ ἔστι μεῖζον ὅπλον  
 τοῖς ἀνθρώποις ἡ σοφία. ἡ τῶν Ἰνδῶν χώρα  
 πλείστους καὶ μεγίστους ἐλέφαντας τρέφει. τὰ  
 μικρὰ κέρδη μεῖζονας βλάβας φέρει. οἱ μὲν νέοι  
 τῶν τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ  
 πρεσβύτεροι ταῖς τῶν νέων τιμαῖς. τὰ χείρονα  
 πλείω βροτοῖς ἔστι τῶν ἀμεινόνων. βασιλέως ἀρχὴ  
 ράων ἡ ὄργης.

Ex. 58. Water is best, says Pindar (*Πίνδαρος*). A licentious man is not superior to (lit. than) the most savage beast. The easiest way is quickest for the army. Wealth is a most cowardly thing. The incontinent suffer a most hateful slavery. Anaximander (*Αναξίμανδρος*) thought the sun not less than the earth, but Epicurus thought it very small. Education is a better possession than riches. The rich receive more honour than the poor. (A) few wise (men) are more to be feared

(φοβερός) than many fools. Sure (σαφής) friends are the truest sceptre for kings, the best safeguard and the fairest ornament. The horse is weaker but swifter than the elephant. The former citizens were superior to the later. The last shall be first, and the first last.

## XI. PRONOUNS.

### 76. Personal Pronouns.

1. ἐγώ, *I* (L. *ego*, *egotism*).
2. σύ, *thou* (L. *tu*).
3. οὗ, *of him* (L. *sui*).

As in English and Latin, these old and well-worn words are very irregular. They are so intimately connected with ourselves that it was important to mark more clearly than in other words the relation they bore to the rest of the sentence, e.g. whether I, the speaker, am agent or patient, acting singly or in concert with others. For this reason we find in most languages that they borrow their inflexions from a number of Stems, as Lat. *ego, me, nos* : Fr. *je, moi, nous* : Germ. *ich, mir, uns* : Eng. *I, me, us*.

In Attic, the Pronoun *οὗ* which stands for the 3rd Person, is used only in a special reflexive sense, its place being supplied by one or other of the Demonstratives, usually ὅδε, *οὗτος*, or ἐκεῖνος in the Nominative, and *αὐτός* in the oblique cases. Even as a Reflexive, it is far less common than

the longer form *έαυτοῦ*. It is the same with the Possessives *ὅς* and *σφέτερος*, for which we mostly find the Gen. of the Demonstrative when emphasis is not required, and *έαυτοῦ* when the sense is emphatic; e.g. *τὴν μητέρα αὐτοῦ* his mother, *τὴν έαυτοῦ μητέρα* his own mother; *τὰ έαυτῶν* their own property.

<i>Sing.</i>	<i>N.</i>	<i>έγώ, I</i>	<i>σύ, thou</i>	
	<i>G.</i>	<i>έμοῦ or μοῦ</i>	<i>σοῦ</i>	<i>οῦ, of him.</i>
	<i>D.</i>	<i>έμοι or μοι</i>	<i>σοί</i>	<i>οι.</i>
	<i>A.</i>	<i>έμέ or μέ</i> (L. <i>me</i> )	<i>σέ (L. te)</i>	<i>έ, he (L. <i>se</i>).</i>
<i>Dual.</i>	<i>N.A.</i>	<i>νῷ or νώ, we</i>	<i>σφῶι or σφώ</i>	<i>σφωέ, they</i>
		two (L. <i>nos</i> , Fr. <i>nous</i> )	you two (L. Fr. <i>vous</i> )	two.
	<i>G. D.</i>	<i>νῷιν or νῷν</i>	<i>σφῷιν or</i> <i>σφῷν</i>	<i>σφωῖν.</i>
<i>Plur.</i>	<i>N.</i>	<i>ήμεῖς, we</i>	<i>ήμεῖς, you</i>	<i>σφεῖς, they.</i>
	<i>G.</i>	<i>ήμῶν</i>	<i>ήμῶν</i>	<i>σφῶν.</i>
	<i>D.</i>	<i>ήμῖν</i>	<i>ήμῖν</i>	<i>σφίσι(ν).</i>
	<i>A.</i>	<i>ήμᾶς</i>	<i>ήμᾶς</i>	<i>σφᾶς, Neut.</i> <i>σφέα.</i>

### 77. Possessive Pronouns.

These are Adjectives formed from the Personal Pronouns, and are declined like the common Adjectives of three terminations.

<i>έμος, -ή, -όν, my, L. <i>meus</i></i>	<i>ήμέτερος, -α, -ον, our.</i>
<i>σός, -ή, -όν, thy, L. <i>tuus</i></i>	<i>ήμέτερος, -α, -ον, your.</i>
<i>ὅς, -ή, -όν, his, L. <i>enīus</i></i>	<i>σφέτερος, -α, -ον, their.</i>

78. *Exercises on the Personal and Possessive Pronouns.*

Ex. 59. η τύχη σε φεύγει, ἀλλ᾽<sup>1</sup> οὐκ ἐγώ. τὰ  
ἀστρα τίμων σημαίνει τὰς τῆς νικτὸς ὄφρας. δικαί-  
ους ὑμᾶς, ὡς ἄνδρες, καὶ φιλανθρώπους νομίζω. πολ-  
λαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσίν. ἡμεῖς μὲν ἄνδρες  
ἐσμὲν, ὑμεῖς δὲ νεανίαι ἐστέ. ἐγὼ μὲν ἡσσων εἰμὶ<sup>2</sup>  
σοῦ, σὺ δὲ τοῦ σοῦ ἀδελφοῦ. τὴν ἐμὴν φιλίαν  
ἀληθεστάτην νομίζετε. οὐκ ἔστι μοι φίλος σοῦ  
παλαιότερος. τὴν ὑμετέραν πόλιν, ὡς Ἀθηναῖοι,  
πάντες καλλίστην λέγουσι. οἱ βάρβαροι τοὺς τῶν  
πολεμίων νεκροὺς λείπουσι, τοὺς δὲ σφετέρους θά-  
πτουσι.

Ex. 60. The death of the child is an undying  
grief to us-two. O wretched Ajax (*Aias* like  
*γύρας*), I pity thy fortune. We citizens rejoice,  
but you keep silence, O strangers. To you, in-  
deed, the more in number, but to me the wiser  
assign honour. The great king *Xerxes* sends me  
and the other ambassadors. Our friend *Charmidēs*  
is suffering a great grief. God pities us, weak  
and foolish mortals. The Thracians were stealing  
our sheep. There will not be a forgetfulness of  
thy songs, O poet. Silence is pleasanter to me  
than noise.

<sup>1</sup> The short vowel in ἀλλά is elided before the following vowel.

79. *Demonstrative Pronouns.*

These may be divided into

(1) the direct;  $\delta\delta\epsilon$ , this by me = L. hic;  $\omega\bar{\nu}\tau\sigma\varsigma$ , this, or, that by you = L. iste (in some of its uses);  $\dot{\epsilon}\kappa\bar{\epsilon}\bar{\nu}\bar{\omega}\varsigma$  (or  $\kappa\bar{\epsilon}\bar{\nu}\bar{\omega}\varsigma$ ), that yonder = L. ille:

(2) the indirect;  $\alpha\bar{\nu}\tau\bar{\sigma}\varsigma$  (in its oblique cases) = L. is:

(3) the emphatic;  $\alpha\bar{\nu}\tau\bar{\sigma}\varsigma$  (in the Nominative case), self = ipse (*auto-maton, auto-biography*).  $\delta\alpha\bar{\nu}\tau\bar{\sigma}\varsigma$ , the same = L. idem.

[Observe the inferiority of the Greek to the Latin in respect to this class of Pronouns,  $\alpha\bar{\nu}\tau\bar{\sigma}\varsigma$  being employed in three distinct senses].

" $\bar{\Omega}\delta\epsilon$  consists of the article  $\delta$  with the particle  $\delta\epsilon$  attached to it, and is declined like  $\delta$  throughout.

Sing.			Plur.		
N.	$\delta\delta\epsilon$	$\bar{\eta}\delta\epsilon$	$\tau\bar{\delta}\delta\epsilon$	$\delta\bar{\delta}\delta\epsilon$	$\alpha\bar{\delta}\delta\epsilon$
G.	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$	$\tau\bar{\eta}\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\nu}\bar{\delta}\delta\epsilon$	
D.	$\tau\bar{\delta}\delta\epsilon$	$\tau\bar{\eta}\bar{\delta}\delta\epsilon$	$\tau\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\sigma}\bar{\delta}\delta\epsilon$
A.	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$	$\tau\bar{\eta}\bar{\delta}\delta\epsilon$	$\tau\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\sigma}\bar{\delta}\delta\epsilon$

## Dual.

N. A.	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$	$\tau\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$
G. D.	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$	$\tau\bar{\omega}\bar{\delta}\delta\epsilon$

$\bar{\Omega}\bar{\nu}\tau\bar{\sigma}\varsigma$  resembles the Article in the form of the Neuter termination, and in prefixing  $\tau$  to certain cases; it is thus declined:

## Sing.

N.	οὗτος	αὗτη	τοῦτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τούτοις	ταύτην	τούτοις

## Dual.

N. A. V.	τούτω	ταύται	τούτω
G. D.	τούτοις	ταύταις	τούτοις

## Plural.

N.	οὗτοις	αὗται	ταύται
G.	τούτοις		
D.	τούτοις	ταύταις	τούτοις
A.	τούτοις	ταύταις	ταύται.

Ἐκεῖνος and αὐτός form the Neuter Nom. Sing. in ο: in other respects they conform to the usual declension of the Adjective, as N. ἐκεῖνος -η, -ο. G. ἐκείνου, -ης, -ου, &c. αὐτός -ή, -ό, αὐτοῖς, -ης, -οι, &c.

It has been mentioned that αὐτός in the oblique cases has the force of L. *is*. It may however have the emphatic force in an oblique case, i.e. it is put in apposition with a Substantive: Εἰδὼς αὐτὸν αὐτὸν is simply “I see *him*,” but Εἰδὼς αὐτὸν τὸν βασιλέα, is “I see the king *himself*.”

ἢ αὐτός, the same, is usually declined as two separate words; but we also find ταῦτό (or ταύτον) τὸ τὸ αὐτόν and ταῦτα for τὰ αὐτὰ (tauto-logy).

The word *ἄλλος*, other (L. *alius*, *allo-pathy*), which is generally classed with the Pronouns, is declined like *αὐτός* (*ἄλλος*, *-η*, *-ο*, &c.); with the Article it acquires the meaning of L. *ceteri*, *οἱ ἄλλοι* = the rest. The Nom. joined with another case has an idiomatic force, as *ἄλλος ἄλλο λέγει*, one says one thing, one another.

*ἕκαστος*, each = L. *quisque*, and *έκάτερος*, either = L. *uterque*, follow the regular adjective declension.

We should notice here a peculiarity in the position of the Article when used with a Demonstrative Pronoun. According to the rule for the Attributive Adjective (§ 51) the pronominal Adjectives *οὗτος*, *όδε*, *ἐκεῖνος*, *αὐτός* should be placed between the Article and the Substantive when they have an attributive force. On the contrary, we find them placed in the order which properly denotes the predicative use, as *οὗτος ὁ ἄνθρωπος* or *ὁ ἄνθρωπος οὗτος*, *this man*. Probably the origin of this is, that the Demonstrative was looked upon as a Substantive in apposition with another Substantive, so that the literal translation would be "this one (I mean) the man," "the man (I mean) this one."

#### 80. *Reflexive and Reciprocal Pronouns.*

The Reflexive Pronouns are compounded of the Personal Pronouns and the Demonstrative *αὐτός*.

<i>Sing.</i>	<i>Gen. M.N. F.</i>	<i>Dat. M.N. F.</i>	<i>Acc. M. F. N.</i>
1st Per.	ἐμαυτοῦ, -ῆς	ἐμαυτῷ, -ῷ	ἐμαυτόν, -ήν
2nd Per.	σεαυτοῦ, -ῆς	σεαυτῷ, -ῷ	σεαυτόν, -ήν
	or σαυτοῦ, -ῆς	σαυτῷ, -ῷ	σαυτόν, -ήν
3rd Per.	έαυτοῦ, -ῆς	έαυτῷ, -ῷ	έαυτόν, -ήν, -ό
	or αὐτοῦ, -ῆς	αὐτῷ, -ῷ	αὐτόν, -ήν, -ό

<i>Plur.</i>	<i>Gen. M.F.N.</i>	<i>Dat. M. N. F.</i>	<i>Acc. M. F. N.</i>
1st Per.	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς, -αις	ἡμᾶς αὐτούς, -άς
2nd Per.	ὑμῶν αὐτῶν	ὑμῖν αὐτοῖς, -αις	ὑμᾶς αὐτούς, -άς
3rd Per.	έαυτῶν	έαυτοῖς, -αις	έαυτούς, -άς, -ά
	or αὐτῶν	or αὐτοῖς, -αις	or αὐτούς, -άς, -ά

The Reciprocal Pronoun ἀλλήλων, of each other (par-allel), is formed by a sort of reduplication of ἀλλος. It is thus declined:

<i>Dual.</i>	<i>Plural.</i>
G. & D. ἀλλήλοιν, -αιν, -οιν	G. ἀλλήλων
A. ἀλλήλω, -α, -ω	D. ἀλλήλοις, -αις, -οις
	A. ἀλλήλους, -ας, -α

For its formation (ἀλλο-ἀλλο contracted ἀλληλο), compare the Latin phrase *alius alium*, one another.

### 81. Exercises on the Demonstrative, Reflexive and Reciprocal Pronouns.

Ex. 61. Οἱ ἄνθρωποι αὐτοὶ εἰσιν ἔαυτοῖς πολεμώτατοι. κίνας τρέφω ἐμαυτοῦ καὶ τῶν ἐμῶν φυλακήν. τῷ ήμετέρῳ βίφ τὸ αὐτὸ σχῆμα οὐ

μένει. τούτων τῶν ὀλίγων πάντες οἱ Πέρσαι ἥσσονται ἡσαν. οὐ τοῦτο λέγω, ἀλλ' ἔκείνο. οἱ μὲν πατέρες τούτων τὴν πατρίδα ἔσωζον πολλοῖς πόνοις καὶ κινδύνοις, οἱ δὲ παῖδες αὐτῶν πάντα φθείρουσι τῇ δειλίᾳ καὶ τῇ ἀργίᾳ. αὐτὸς τῇ ἑαυτοῦ χειρὶ τὴν μητέρα κτείνει Ὁρέστης. οἱ ἀκρατεῖς καὶ ἄνομοι σφᾶς αὐτοὺς τῶν σωφρόνων ἀνδρειοτέρους καὶ γενναιοτέρους νομίζουσιν. ταῦτόν ἐστιν ὄργη καὶ μανία. οἱ συγγενεῖς εἰσιν ἀλλήλοις καὶ φίλοι ἄριστοι καὶ πολέμιοι δεινότατοι.

Ex. 62. These things (*οὗτοι*) spoke the ambassadors, but their words (*lit. of them*) were not pleasant to the king. The general hears the speech of the herald, and speaks as follows (*lit. these things, οὗτε*). This is the ancient city of the Atreidae, and this the temple of the goddess. This island saw the young Phoebus, that heard the voice of Homer. To this (*οὗτε*) man (i. e. to me) the voice of flatterers is hateful. We are the children of the Spartans, but our spirit is not the same. We are ourselves the cause of slavery to ourselves. The citizens corrupt one another by their evil customs. The one side are wicked and licentious, the other harsh and oppressive (*βαρύς*). To each man his own interest (*lit. the things of himself*) alone is dear.

## 82. *Interrogative and Indefinite Pronouns.*

As in Latin, there is one form for the simple

Interrogative and the simple Indefinite; *τις* = *quis*. The Interrogative is distinguished from the Indefinite by the accent, which marks the *i* through all the cases of the former (*τις*, who? what?) while the latter is "enclitic," i.e. usually unaccented (*τις*, someone, anyone).

<i>Sing.</i> M.F. N.	<i>Dual.</i>	<i>Plu.</i> M.F. N.
N. <i>τις, τι</i>	N.A. <i>τίνε</i>	N. <i>τίνες, τίνα</i>
G. <i>τίνος</i> or <i>τοῦ</i>	G.D. <i>τίνον</i>	G. <i>τίνων</i>
D. <i>τίνι</i> or <i>τῷ</i>		D. <i>τίσι</i>
A. <i>τίνα, τι</i>		A. <i>τίνας, τίνα</i> .

### 83. Relative Pronouns.

Simple Relative *ὅς*, *ἥ*, *ὃ*, who, which, what, that.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
N. <i>ὅς, ἥ, ὃ</i>	N. A. <i>ὅ, ἥ, ὃ</i>	N. <i>οἵ, αἵ, ἄ</i>
G. <i>οὗ, ἥς, οὖ</i>	G.D. <i>οἵν, αἵν, οἵν</i>	G. <i>ῶν</i>
D. <i>ῳ, ἥ, φ</i>		D. <i>οἵς, αἵς, οἵς</i>
A. <i>ὅν, ἥν, ὃ</i>		A. <i>οἵς, αἵς, ἄ</i> .

Indefinite Relative *ὅστις*, one who, whoever, compounded of *ὅς* and *τις*.

### *Singular.*

N.	<i>ὅστις</i>	<i>ἥτις</i>	<i>ὅ, τι</i>
G.	<i>οὐτινος</i> or <i>ὅτιν</i>	<i>ἥστινος</i>	<i>οὐτινος</i>
D.	<i>φτινι</i> or <i>ὅτῳ</i>	<i>ἥτινι</i>	<i>φτινι</i>
A.	<i>ὅτινα</i>	<i>ἥστινα</i>	<i>ὅ, τι</i>

*Dual.*

N. A. ὅτινε	ὅτινε	ὅτινε
G. D. οἵντινοιν	αἵντινοιν	οἵντινοιν.

*Plural.*

N.	οἵτινες	αἵτινες	ὅτινα
G.	ώντινων		
D.	οἵστισι	αἵστισι	οἵστισι
A.	οἵστινας	αἵστινας	ὅτινα.

The word *ὅστις* is also used as the indirect Interrogative. *τις*, who? *ὅστις* (tell me) who?

The Relative Pronoun differs from the others in its power of connecting sentences together. In general, it follows the Latin rule and agrees in Gender, Number, and Person, with the Substantive (expressed or understood) to which it refers in the first of the connected sentences, but is put in the case required by its own sentence. The Substantive (including in this term the Substantive clause and Pronouns used as Substantives) to which it refers is called the Antecedent. Thus, in the sentence *οἱ ἄνδρες, οὓς ἐβλέπομεν, Ἀθηναῖοι ἤσαν*, the relative *οὓς* is *pl. masc.* to agree with the antecedent *οἱ ἄνδρες*, and *acc.* as the object of its own transitive verb *ἐβλέπομεν*. Where the Substantive is one which would be easily supplied from the context, it is sometimes omitted, as *οὓς ἐβλέπομεν, Ἀθηναῖοι ἤσαν* (those) whom we saw

were Athenians. The same omission occurs in English, e.g. “Who steals my purse steals trash,” for, *he, the man, who*; “What (=that which) I do, thou knowest not now.”

**84. Exercises on the Interrogative, Indefinite, and Relative Pronouns.**

**Ex. 63.** τί ἔστι φίλος; ἄλλος ἐγώ. τίς ἥδε χώρα καὶ τίνες οἱ ἄνθρωποι; μακάριος δοτις νοῦν ἔχει καὶ σῶμα ὑγιές. τοῦτο ἔστιν ἐκεῖνο ὃ Πρωταγόρας ἐδίδασκε. οὐκ ἔστι δοτις οὐχ αὐτῷ φίλος. οὗτος ὑμῶν, ὁ ἄνθρωποι, σοφώτατός ἔστιν, δοτις τὴν αὐτοῦ ἄγνοιαν γυγνώσκει. οἱ ἀκρατεῖς, ἀ μὲν ἀμείνω νομίζουσι, ταῦτα οὐ πράττουσιν, ἀ δὲ κακίω, ταῦτα πράττουσι εἰσὶν ἥδοναι τινες ἀλλα τίκτουσιν. γυνή τις ὅρνις εἰχεν ἡ χρυσᾶ ὡλλα ἔτικτε. οἱ πολλοὶ, δοτις ἀρχὴν ἔχει ἡ ἄλλην τινὰ τιμὴν, τοῦτον ἐνδαιμόνα νομίζουσιν.

**Ex. 64.** Who had (lit. to whom were) richer friends than the king of the Persians? Who is wiser than Solon, or richer than Croesus, or more just than Aristides? What cry do I hear? (The things) which the laws command are just. Every citizen has some art which brings some good to the other citizens. Do you know that general yonder who bears a staff in his right hand? Whoever does just actions, him we call just. (The men) whom we buried were some (*οἱ μὲν*) Boeotians and some (*οἱ δέ*) Spartans. We pity

those (*οὗτος*) who err from ignorance and unintentionally (*lit.* unwilling). To the noble those are most hateful who from cowardice speak falsehood and do disgraceful deeds.

### 85. *Correlative Pronouns.*

The Interrogative, Indefinite, Demonstrative, and Relative Pronouns which we have treated of so far, are all of the highest degree of generality, referring to the idea of bare existence; but the same pronominal framework, so to speak, is applicable to less abstract ideas, such as those of quantity, quality, duality, &c. Thus the Interrogative *τι what* assumes nothing beyond the existence of the Indefinite *τι something*, and puts no limit to the answer expected except that it must denote a something (in metaphysical language, a *substance*), but the Interrogative *πόσον = L. quantum*, assumes the existence of something possessed of size (the Indefinite *ποσον*), and limits the answer expected to a statement of this size.

The following scheme gives the Pronouns classified under the heads mentioned.

## 86. Scheme of the Correlative Pronouns.

Idea.	Interrogative.	Indefinite.	Demonstrative.	Relative.
<b>Simple Existence</b> Things in themselves	$\tau\acute{a}$ , L. <i>quis</i> , who? what?	$\tau\acute{e}$ , num. one, any one	$\delta\delta\epsilon$ , $\alpha\delta\tau\acute{a}$ , L. <i>hic</i> , into, this	$\zeta\acute{a}$ , L. <i>qui</i> , who
<b>Duality</b> Things in pairs	$\pi\acute{a}\tau\acute{e}\rho\acute{o}s$ , L. <i>uter</i> , which of two?	$\pi\acute{a}\tau\acute{e}\rho\acute{o}s$ , one of two	$\pi\acute{a}\tau\acute{e}\rho\acute{o}s$ , L. <i>alter</i> , the other	$\delta\pi\acute{a}\tau\acute{e}\rho\acute{o}n$ , which- ever of the two
<b>Quantity</b> Things <del>as</del> counted or measured	$\pi\acute{o}\sigma\acute{o}s$ , L. <i>quoniam</i> - $\pi\acute{o}\sigma\acute{o}s$ , of this, <i>quod</i> , how great?	$\pi\acute{o}\sigma\acute{o}s$ , of size or num- ber	$\tau\acute{o}\sigma\acute{o}s$ , <i>tau</i> - tum, <i>tau</i> - so many	$\pi\acute{o}\sigma\acute{o}$ , L. <i>quantus</i> , as great <del>as</del> , as many <del>as</del>
<b>Quality</b> Things <del>as</del> described	$\pi\acute{o}\delta\acute{o}s$ , L. <i>quoniam</i> , of what kind?	$\pi\acute{o}\delta\acute{o}s$ , L. <i>tau</i> - kind	$\tau\acute{o}\delta\acute{o}s$ , <i>tau</i> - other, <i>tau</i> - of such a kind	$\pi\acute{o}\delta\acute{o}$ , L. <i>qualis</i> , of such a kind <del>as</del> .

N.B. The English Adverb *as* must often be rendered by the Relative Pronoun  $\delta\sigma\acute{o}s$  or  $\pi\acute{o}\delta\acute{o}s$  and the corresponding Demonstrative, thus, "we have *as* much food *as* is necessary,"  $\tau\acute{o}\sigma\acute{o}\tau\acute{o}s$   $\sigma\acute{t}\tau\acute{o}s$   $\delta\sigma\acute{o}s$   $\alpha\delta\gamma\kappa\acute{a}\delta\acute{o}s$   $\delta\sigma\acute{o}s$ .

The above scheme contains the most important of the Correlative Pronouns, though others might be added, and further subdivisions made, as of the Interrogatives into *direct* and *indirect* (cf. *ὅστις*), of the Relatives into *definite* and *indefinite* (cf. *ὅστις*), of the Indefinites into *emphatic* (answering to the Lat. Indefinites, *qualislibet*, &c.) and *unemphatic*, and so on.

It will be observed, that there is a general resemblance among the Pronouns of each class, the Interrogatives belonging to a root *πο*, the Demonstratives to a root *το*, and the Relatives to a root *ὅ*. The importance of these roots will appear more plainly when we come to the Pronominal Adverbs.

All the Pronouns in the scheme, which have not been already declined, follow the common Adjective declension with the exception of *τοσοῦτος* and *τοιοῦτος*. These follow *οὗτος*, only dropping the initial *τ*, thus :

*Sing.* N. *τοσοῦτος*, *τοσαύτη*, *τοσοῦτο* or *τοσοῦτον*.

*Plur.* N. *τοσοῦτοι*, *τοσαῦται*, *τοσαῦτα*, &c.

### 87. Exercises on the Correlative Pronouns.

*Ex. 65.* οῖος ὁ τρόπος, τοιοῦτος ὁ λόγος. πολας νεύτητος οὐ κρείσσον τὸ τοιούτου ἀνδρὸς γῆρας; ἐκείνους ψέγομεν ὅσοι ἔκόντες ἀμαρτάνουσι. εἰρήνην ἔχομεν τοιαύτην οἵας οἱ δειλοὶ ἄξιοι. ὅσα τὰ τῆς ψυχῆς πάθη, τοσούτους δεσπότας ἔχουσιν οἱ

ἀκρατεῖς. πότερον βέλτιον νομίζεις, σοφλαν ἡ πλούτον; τοιοῦτοι ἡσαν ἐκεῖνοι οἱ ῥήτορες, οὐκ οὐκ εὐδαιμονίαν, οὐ τιμὴν ἐνόμιζον τέλος τῆς πολιτείας, ἀλλὰ μόνα τὰ χρήματα ἡ τῶν ἀριθμῶν καὶ τῆς ἀλλης τουαύτης παιδείας ἄγνοια αἰσχρόν ἐστι. πόσος τῶν Πέρσων στρατὸς ὀλίγους Ἀθηναίους ἔφευγεν; οὐχ ὅπότερος πλείω χρήματα ἔχει, ἀλλ' ὅπερος δικαιότερός ἐστι καὶ σωφρονέστερος, τούτου βελτίονα φίλουν κρίνομεν.

Ex. 66. The barbarians killed all as many as they found of the Greeks. Such as the actions are, such is the character. Dost thou deem (*κρίνω*) wealth so great a good to man? The Persians assign such honours to their kings, as pious men (do) to the gods. Dēmōsthēnēs did not think every peace desirable (*lit. pleasant*), but peace of-a-certain-kind (*ποιός τις*). What kind of war is not better than such a peace? The love of riches is the cause of many evils to states, but not of so many as the love of pleasure and of idleness. How many years has your father? Which of the (two) brothers was the elder? With the right hand he seizes the spear, with the other, the shield.

### 88. *General Remarks on the Pronouns.*

No part of Grammar is more interesting to the philologer than the pronoun. Not only is it of great value for exhibiting the connexion of different languages, but it opens up a most im-

portant line for investigation respecting the origin of inflexions generally. According to what is now the generally received opinion, we find here in their least disguised form, the elements of nominal and verbal inflexions<sup>1</sup>, as well as of the majority of numerals and prepositions. To show this in detail belongs to more advanced Grammar. We can only notice here that the Demonstrative is the earliest form of Pronoun, and that the others have been gradually developed out of it. Thus the 1st person would originally mean "this one here," as we find even in later Greek  $\delta\delta\epsilon\alpha\nu\eta\rho$  used as a periphrasis for  $\epsilon\gamma\omega$ : the 2nd person would mean "this one near," as we find in later Greek  $\omega\alpha\nu\tau\omega\varsigma$  used for  $\sigma\nu$ : the 3rd person is still supplied by a Demonstrative. Again,  $\delta$ ,  $\eta$ ,  $\tau\delta$ , which becomes in later Greek the Article, or "Distinctive Pronoun" (as it has been called), is used by Homer either as a Demonstrative or Personal Pronoun, or as a Relative; and there are traces remaining in Attic of both these uses, particularly of the Demonstrative use in the phrases  $\delta\mu\epsilon\nu$ ,  $\delta\delta\epsilon$ , the one, the other (*lit.* he on the one side, he on the other side). The development of the Article out of the Demonstrative may be illustrated by the French *le*, from L. *ille*. The Relative  $\delta$ ,  $\eta$ ,  $\delta$  was originally the same as  $\delta$ ,  $\eta$ ,  $\tau\delta$ , and had a

<sup>1</sup> Thus the old forms  $\epsilon\sigma\mu\iota$ ,  $\epsilon\sigma\sigma\iota$ ,  $\epsilon\sigma\tau\iota$  (p. 28), would be respectively made up of the stem  $\epsilon\varsigma$  joined to  $\mu\epsilon$ , the stem of the 1st person to  $\sigma\epsilon$  the stem of the 2nd person, and to the demonstrative root  $\tau\delta$ .

Demonstrative force, of which the Attic still preserves traces in particular phrases. This connexion between the Demonstrative and Relative is illustrated by the double force of the English *that*, as in the verse, "Who is he *that* will harm you if ye be followers of *that* which is good?" and the German *der* which is Article, Demonstrative, and Relative in one. The connexion of the Relative and Interrogative is plainly shown by the Latin *qui*, *quis*, and Eng. *who*; that of the Interrogative and Indefinite by all the Greek examples given, and by the Lat. *quis*.

## XII. NUMERALS<sup>1</sup>.

89. *Cardinals.*

### *Ordinals.*

1. *eis, μία, ἕν, one, πρώτος, first.*  
L. *unus*
2. *δύο, two, L. duo δεύτερος, second (deuteronomy).*

<sup>1</sup> The etymological connexion of the greater part of the numerals in Greek, Latin and English, is generally evident at once. Where the connexion is less obvious, as in *rēσvapes*, *quatuor*, *four*, it is conclusively shown by a further examination of the allied forms in others of the Indo-European languages. Thus we find in Greek a dialectical form *νισvapes* = *rēσvapes*, and again in Latin a dialectical form *petora* = *quatuor*, from which we obtain the equation,

$$\tau\epsilon\sigma\sigma\alpha\rho\epsilon s = \left\{ \begin{array}{l} \pi\iota\sigma\rho\epsilon s \\ \text{or} \\ \rho\epsilon\tau\alpha\sigma \end{array} \right\} = quatuor.$$

And that an original Indo-European word may appear in one dialect with *q*, in another with *p*, and in a third with *t*, is evident from examples which we have already met with in the course of this book, thus :

3. *τρεῖς, τρια, three, τρίτος, third.*  
L. *tres*
4. *τέσσαρες, τέσσα- τέταρτος, fourth (L. tes- pa, four, L. qua- sera, tesselated, tetr- tuor arch).*
5. *πέντε, five, L. πέμπτος, fifth (L. penta- quinque meter).*
6. *ἕξ, six, L. sex ἕκτος, sixth (hexa-gon, hexa-meter).*
7. *ἕπτά, seven, L. ἑβδομος, seventh (hept- septem archy, hebdomadal).*
8. *δέκτω, eight, L. octo ὅγδοος, eighth (octa-go- nal).*
9. *ἐννέα, nine, L. no- ἑννάτος, ninth. nem*
10. *δέκα, ten, L. de- δέκατος, tenth (deca- cem logue, decade).*
11. *ἕνδεκα, eleven, L. ἑνδέκατος, eleventh (hen- undecim deca-syllable).*

$\tau\acute{\iota}s$  = *quis* = Dialectic *τος* or *κος*,  
 $\tau\acute{\iota}e$  = *que*,  
 $\tau\acute{\iota}\tau\acute{\iota}e$  = *quinque* = Dialectic *τέμπτε*,  
*quotus* = *πόσος*,  
*equus* = *ἴππος*.

The same variations are frequently observable in a child's first attempt to pronounce *k* or *qu*.

The connexion of the English *four* may be exhibited in another equation taking in the Welsh and the Gothic, thus  
*petora* = W. *pedwar* = G. *fidwor*,  
 which is softened in Anglo-Saxon to *feower* and shortened in English to *four*.

12. δώδεκα, twelve, L. δωδέκατος, twelfth (*dodecim*      *deca-hedron*).

20. εἴκοσι(ν), twenty, είκοστός, twentieth (*icosi-*  
L. *viginti*      *hedron*).

30. τριάκοντα, thirty, τριακοστός, thirtieth.  
L. *triginta*

40. τεσσαράκοντα, τεσσαρακοστός, fortieth.  
forty, L. *quad-*  
*raginta*

50. πεντήκοντα, fifty, πεντηκοστός, fiftieth  
L. *quinquaginta*      (*pentecost*).

100. ἑκατόν, hundred, ἑκατοστός, hundredth  
L. *centum*      (*hecatom-b*).

200. διακόσιοι, *ai*, *a*, διακοσιοστός, two hundred-  
two hundred, L. *dredth..*  
*ducenti*

1000. χιλιοι, *ai*, *a*, thou- χιλιοστός, thousandth  
sand, L. *mille*      (*chiliast*).

10000. μύριοι, *ai*, *a*, ten μυριοστός, ten thousandth  
thousand      (*myriad*).

Larger numbers are often expressed by multiples of the Substantive *μυριάς*, a myriad, thus, δέκα *μυριάδες*, 100,000.

The Ordinal numerals are regular Adjectives of three terminations. The Cardinal numerals from 5 to 100 are indeclinable. The first four are declined as follows :

1. N. <i>εἷς, μία, ἕν</i>	2. N.A. <i>δύο</i>
G. <i>ἐνός, μιᾶς, ἑνός</i>	G.D. <i>δυοῦν.</i>
D. <i>ἐνί, μιᾷ, ἐνί</i>	
A. <i>ἕνα, μίαν, ἕν.</i>	

3. N. <i>τρεῖς, τρία</i>	4. <i>τέσσαρες, τέσσαρα</i>
G. <i>τριῶν</i>	<i>τεσσάρων</i>
D. <i>τριστὶ(ν)</i>	<i>τέσσαρσι(ν)</i>
A. <i>τρεῖς, τρία.</i>	<i>τέσσαρας, τέσσαρα.</i>

οὐδείς, οὐδεμία, οὐδέν, no one, is declined like *εἷς*. ἄμφω, both, Λ *ambo*, has only the Dual inflexion, like δύο.

#### 90. Exercises on the Numerals.

Ex. 67. τῶν ἑπτὰ σοφώτατος ἦν Σόλων. τὴν Ἀττικὴν καὶ Εὐβοιαν καὶ Σαλαμῖνα ἑκατὸν νῆες ἐφύλασσον. μιᾶς χειρὸς μάχη ὡς ἔχει κράτος. Πολύφημος ὁ Κύκλωψ ἕνα μόνον ὄφθαλμὸν εἶχε. παντὸς ἀνθρώπου δύο μέρη ἐστὸν, ψυχὴ καὶ σῶμα. τῶν μὲν Ἑλλήνων ὁ ἀριθμὸς ἦν δέκα μυριάδες, τῶν δὲ βαρβάρων πεντήκοντα. οἱ Κορίνθιοι χιλίους ὅπλιτας καὶ διακοσίους ἵππεις καὶ τριήρεις εἴκοσιν ἔπειπον. ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιος ἐστιν. τοῖς Ἀθηναίοις ἐννέα ἄρχοντες ἦσαν οἱ τὰ τῆς πόλεως ἔπρασσον. τῶν τριάκοντα ἔχθιστον ἦν τὸ ὄνομα τοῖς Ἀθηναίοις.

Ex. 68. The year is a period (*χρόνος*) of twelve months. Man has (*lit.* there are to the man) two ears, two eyes, two feet, one nose, one

mouth. The city of the Athenians has three harbours. Thales was one of the wise men of Greece. The thirty tyrants were more unjust and violent than the mob, and slew more citizens. Clearchus had (*lit. there were to C.*) more than forty Thracians and horsemen. The height of the wall was one hundred feet. Among (*lit. to*) the Athenians the Eleven had the charge (*φυλακή*) of the prison. The Lernaeon Hydra had nine heads, eight-of-which-were (*lit. the eight indeed*) mortal, but the middle one immortal. Eurystheus appoints for Hercules the twelve contests which were the cause of so many toils to him.

Ex. 69. Δώδεκα ἡσαν θεοὶ Ὀλύμπιοι, ἐξ μὲν θεαὶ, Ἡρα, Ἀθηνᾶ, Ἀρτεμις, Ἀφροδίτη, Δημήτηρ, Ἐστία, ἐξ δὲ θεοὶ, Ζεὺς, Ποσειδῶν, Ἀπόλλων, Ἀρης, Ἐρμῆς, Ἡφαιστος. Ὁραι ἡσαν δύο ἡ τρεῖς, τρεῖς δὲ καὶ Χάριτες, Ἐσπερίδες δὲ τέσσαρες, Μοῦσαι δὲ ἐννέα. διπλᾶ ἀγαθά ἔστιν, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα· τῶν δὲ ἀνθρωπίνων καὶ ἐλαττόνων, πρώτον μὲν τὸ ὄγκειον τοῦ σώματος, κάλλος δὲ δεύτερον, τὸ δὲ τρίτον ἰσχὺς, τέταρτον δὲ πλούτος· ἀ δὲ θειότερά ἔστι καὶ μείζω ἀγαθὰ, τούτων πρώτον ἡ φρόνησις, δεύτερον δὲ σώφρων ψυχῆς ἐξις, τρίτον δὲ δικαιοσύνη, τέταρτον δὲ ἀνδρεία. Αἱ Γρῦαι ἡσαν Φόρκυος θυγατέρες καὶ ἕνα ὄφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἰχον. Διόσκουροι ἡσαν Κάστωρ καὶ Πολυδεύκης οἱν ἀμφοῖν ἔθνον οἱ Λακεδαιμόνιοι.

Ex. 70. An Olympiad (*ολυμπιάς*) is a period

of four years, or of fifty Greek ('Ελληνικός) months. There are many causes of disease, but one of the greatest is an unrestrained manner-of-living. Inachus was the first king of Argos, Pēlasgus was the second, Danaus the (son) of Bēlus the third. Sardanapalus was the thirtieth and last king of the Assyrians. In descent and in natural endowments (*lit. nature*) Alcibiades was inferior to (*lit. than*) no one of the Athenians. No one was more noble than Philōpoemen, whom Plutarch calls the last of the Greeks. The first year of the 108th (*lit. eighth and hundredth*) Olympiad was the last of the life of Plato. The whole time of the journey was a year and three months.

### XIII. ADVERBS.

#### 91. *Substantival Adverbs.*

Adverbs are formed from each of the four kinds of Nouns which we have considered, the Substantive, the Adjective, the Pronoun, and the Numeral.

Substantival Adverbs are either cases of Substantives which have acquired an adverbial use, or distinct formations from substantival stems. Omitting for the present a certain free use of the Accusative which belongs to Substantives in general (sometimes called the "Adverbial Accusative"), we will only notice here a few ex-

amples of cases of particular Substantives which are used in a special adverbial sense.

*Acc.* *τέλος* = at last. *ἀρχήν* or *τὴν ἀρχήν* = at first, to begin with, (*with negative*) (not) at all. *ὄναρ* = in a dream. *τὸ κεφάλαιον* (cf. *κεφαλή*) = to sum up, *lit.* the chief thing.

*Gen.* *νυκτός* = by night, *ἡμέρας* = by day.

*Dat.* *σχολῆ* = scarcely, *lit.* with leisure, in a leisurely way. *ἔργῳ* = really, *lit.* in deed. *βίᾳ* = violently, *lit.* by force. *χρόνῳ* = at length, *lit.* in time.

To these we may add the following examples of an old Dative or “Locative Case,” which may be compared with the L. *domi*, *ruri*, *humi*, *Romae*:

*Οἴκοι* at home; *Πυθοῖ* at Pytho, i.e. Delphi; *Αθήνησι(ν)* at Athens.

The most important distinct adverbial formations are those in *-θεν*, *-θι*, *-δε*, *-ζε*, or *-σε*, answering the questions *whence?* *where?* *whither?* Examples are:

Of *-θεν*. *οἴκο-θεν* from home; *Αθήνη-θεν* from Athens; *ἰψό-θεν* from a height; *πατρόθεν* from a father; *ἔωθεν* from the dawn, early.

Of *-θι*. *οἴκο-θι* at home; this termination does not occur in Attic with Substantival Stems.

Of *-δε*, *-ζε*, *-σε*. *οἴκα-δε* homewards. *Αθήναζε* = *Αθήνασ-δε* to Athens; *θύραζε* = *θύρασ-δε* out of

doors, *-σε* is not found in Attic with Substantival Stems.

### 92. *Adjectival Adverbs.*

The commonest formation of the Adjectival Adverb is by the change of the last syllable of the Gen. Sing. Masculine into *-ως*; e.g.

<i>σοφός</i> , wise	G. <i>σοφοῦ</i>	Adv. <i>σοφῶς</i> , wisely.
<i>ἡδύς</i> , sweet	G. <i>ἡδέος</i>	Adv. <i>ἡδέως</i> , sweetly.
<i>ἀληθής</i> , true	G. <i>ἀληθοῦς</i>	Adv. <i>ἀληθῶς</i> , truly.
<i>χαρέις</i> , graceful	G. <i>χαρίεντος</i>	Adv. <i>χαρέντως</i> , gracefully.
<i>εὐδαιμων</i> , happy	G. <i>εὐδαιμονος</i>	Adv. <i>εὐδαιμόνως</i> , happily.

This formation is so general that it may almost be considered a part of the inflexion of the positive Adjective.

The Neut. Acc. Sing. of the Comparative, and the Neut. Acc. Pl. of the Superlative are used as the Adverbs of the Comparative and Superlative degrees; e.g. *ἀληθέστερον* more truly, *ἡδιον* more sweetly, *ἀληθέστατα* most truly, *ἡδιστα* most sweetly. The Neuter Accusative both of the Singular and Plural is also frequently used as an Adverb of the Positive degree; e.g. *μικρόν*, *δλίγον*, *πρῶτον*. Compare the adverbial use of *first*, *little*, *a little*, in English; so *μόνον* only, *λοιπόν*, *τὰ λοιπά* for the rest, hereafter.

Other parts of the Adjective which are sometimes used as Adverbs are,

*Acc. Sing. Fem.* as *μακράν*, far, *lit.* a long (way, ὁδὸν), *τὴν ταχίστην*, most quickly, *lit.* the quickest (way).

*Gen.* *τοῦ λοιποῦ*, for the future, *lit.* of the rest. *διλόγου*, almost, *lit.* of a little.

*Dat.* *ἰδίᾳ*, privately, *lit.* in a private (way). *κοινῇ*, jointly, *lit.* in a common (way).

### 93. *Pronominal Adverbs.*

[*πᾶς*, *πολὺς*, *ἄλλος*, &c., are here ranked with Pronouns on account of the similarity of their derivative forms.]

We will notice first the adverbial use of the cases of particular Pronouns, and afterwards the distinct adverbial formations.

*Acc. Sing. Neut.* *τί* (*τίς*) why? *τι* somewhat = L. quid; *ὅτι* (*ὅτις*) that, because = L. quod.

*Acc. Plur. Neut.* *ἄλλα* (*ἄλλος*) but, *lit.* other things; *ἄμα* (from obsolete *ἄμος*, one, *same*, L. *similis*) together.

*Gen.* *οὗ* (*ὅς*) where (relative). *ποῦ* (from obsolete *πός*) where? (interrogative). *ποῦ* somewhere (indefinite). *αὐτοῦ* (*αὐτός*) on the spot. *όμοῦ* (from obsolete *όμός*, *same*, cf. *ἄμα*, *ὅμοιος*) together, *lit.* of the same. *οὐδαμοῦ* (from obsolete *οὐδαμός* = *οὐδείς*, cf. *ἄμα*) no where.

*Dat.* *ταύτῃ* (*οὗτος*) in this way, so. *ἄλλῃ*, elsewhere, otherwise, *lit.* in another way.

*Locative.* *οἱ* (relative) whither. *ποῖ* (interrogative) whither? *τοι* (*τό*) therefore, truly, *λι* by that.

*Terminations:*

*-ως.* *οὗτως*, thus; *ὡς*, as; *πῶς*, how? *πως* somehow; *ἄλλως*, otherwise; *πάντως*, by all means. *ς* is sometimes omitted as *οὗτω = οὗτως*; we have also *πω*, yet, *οὐπω*, not yet.

*-θεν.* *πόθεν*, from whence? (interrogative). *δθεν*, whence (relative). *ἄλλοθεν*, from other places. *πάντοθεν*, from all sides. *ἐκεῖθεν*, from thence.

*-θι.* *ἄλλοθι*, elsewhere. *ἀμφοτέρωθι*, on both sides.

*-σε.* *ἄλλοσε*, to another place. *ἐκεῖσε*, thither. *ἐκατέρωσε*, to each side.

*-κις.* *πολλάκις*, many times, often. *δσάκις*, as many times as, as often as.

*-τε.* *πότε*, when? (interrogative). *δτε*, when (relative). *τότε*, then. *ἄλλοτε*, at another time.

It will be convenient to exhibit some of these Adverbs arranged in a scheme similar to that of the Correlative Pronouns.

Idea.	Interrogative.	Indefinite.	Demonstrative.	Relative.
Place rest at motion from	ποῦ, where? L. ubi?	ποῦ, somewhere, L. alioibi	ἔκεῖ, there, L. illo ἔρθα, L. ibi	οὗ, ἦρω, where, L. ubi
	πόθεν, whence? L. unde?	πόθεν, from some- where, L. aliounde	ἔκεῖθεν, from thence, L. illoine ἔρθενδε, L. inde	δόθε, δύσθε, from whence, L. unde
	ποῖ, whither? L. quo?	ποῖ, somewherewhither, L. aliquo	ἔκεῖτε, thither, L. il- luo	οὗ, ἦρος, whither, L. quo
Direction	πῇ, in what way? L. quas?	πῇ, in some way, L. aliqua	ταῦτῃ, in this way, L. haco	ἵνῃ, δύτῃ, in which way, L. quas
Time	πότε, when? L. quando?	πότε, at some time, ever, L. aliquando	τότε, then, L. tum	ὅτε, δύτε, when, L. quann
Manner	πῶς, how? L. quam?	πῶς, some how	οὕτος, οἵτε, thus, L. tam, siο	ὡς, δύως, as, L. quam, ut
Cause	πτ, why? L. cur?	πτ, in some respect	τοι, τολγαρ, therefore, L. igitur, ideo	ὅτι, because, that, L. quod.

95. *Numeral Adverbs.*

1. *ἄπαξ*, once. Cf. *ἄμα*.      *πρῶταν*, firstly.
2. *δὶς*, twice, L. *bis* for *dvis*. Cf. *δεύτερον*, secondly.  
*bellum* for *duellum*.
3. *τρίς*, thrice.      *τρίτον*, thirdly.
4. *τετράκις*, four times. Cf. *πολ-* *τέταρτον*, fourthly.  
*λάκις*.
5. *πεντάκις*, five times.      *πέμπτον*, fifthly, &c.

96. *General List of Adverbs, including  
Conjunctions.*

Besides the more regularly formed Adverbs which we have now considered, there are many of which the origin is less apparent. For the sake of convenience, the most important of both kinds are placed together below, a few only being deferred which will come more fitly after the Verbs and Prepositions.

*ἀεί*, always, for *aye*. Cf. *ἀδιος*, *αιών*.

*ἄλλοθεν*, from another place, L. *aliunde*.

*ἄλλοθι*, in another place, elsewhere, L. *alibi*.

*ἄλλοσε*, to another place, L. *alio*.

*ἄλλοτε*, at another time, L. *alias*.      *ἄλλοτε μὲν*—  
*ἄλλοτε δὲ*, at one time—at another time.

*ἄλλως*, in another way, otherwise, L. *aliter*.

*ἄμα*, together, at the *same* time (L. *simul*). Cf. *όμοῦ*.

*ἄπαξ*, once, once for all.

*ἀπλῶς*, (*ἀπλοῦς*) *simply*, absolutely.

ἀμφοτέρωθεν, (*ἀμφω*) from both sides.  
 \**ἄρα*, then, accordingly.  
 { \**αὐ*, again, on the contrary, L. *aut*, *autem*.  
 { *αὐθις*, again.  
*αὔριον*, to-morrow (L. *Aurora*).  
 { *αὐτίκα*, (*αὐτός*) immediately.  
 { *αὐτόθεν*, from the spot, at once.  
 { *αὐτοῦ*, on the spot, just here.  
 { \**γάρ*, for. Cf. *γε*, *ἄρα*.  
 { \**γε*, at least = L. quidem.  
 { \**γοῦν*, at all events. Cf. *γε οὖν*.  
*δεῦρο*, hither.  
 \**δῆ*, indeed, then. Cf. *δέ*.  
 { *δύς*, (*δύο*) twice, L. *bis*.  
 { *δίχα*, in two, asunder (*dicho-tomy*).  
*ἐγγύς*, near; *ἐγγυτέρω*, nearer; *-υτάτω* or *-ύτατα*, nearest.  
 { *εἰτα*, then, thereupon.  
 { *ἔπειτα*, afterwards, next.  
 { *ἔκει*, (*ἔκεινος*) there = L. *illic*.  
 { *ἔκειθεν*, thence = L. *illinc*.  
 { *ἔκεισε*, thither = L. *illuc*.  
 { *ἐνθα*, there, where = L. *ibi*, *ubi*, used for any Ad-  
     verb of place or time.  
 { *ἐνθάδε*, hither, here.  
 { *ἐνθεν*, thence, whence = L. *inde*, *unde*.  
 { *ἐνθένδε*, hence = L. *hinc*.  
 { *ἐνταῦθα*, here, then, herein.  
 { *ἐπειλ*, when, since.  
 { *ἐπειδή*. Cf. *δή*.

ἔτι, still, further (L. *et*).

εὖ, well (*Eu-xine, eu-logium*). Cf. εὔψυχος, εὔδαιμων.

εὐθύς, straightway. Cf. the Adj.

ἔως, whilst. Cf. τέως.

ἔωθεν, (ἔως) from dawn, early (*Eothen*).

ἢ, verily, surely, and to begin a question.

ἢ, or ; ἢ—ἢ, either—or ; after Comparatives, &c. than.

ἵν, (ἵσ) in which way, as.

ἥδη, already = L. *jam*. Cf. δὴ.

ἥσσον, (ἥσσων) less ; ἥκιστα, least.

θύραζε, (θύρα) out of doors (L. *foras*).

ἰδίᾳ, (ἰδίος) privately.

ἴσως, (ἴσος) equally, perhaps.

καίτοι, and yet. Cf. καὶ, τοι.

μακράν, (μακρός) far.

μάλα, very; μᾶλλον, more, rather; μάλιστα, most, especially.

μάτην, in vain, at random.

\*μέντοι, certainly, however. Cf. μέν, τοι.

\*μήν, truly. Cf. μέν.

μόλις, hardly, with difficulty.

μόνον, (μόνος) only.

ναι, yes, verily, L. *nae*.

νῦν, now, L. *nunc*.

οἴκαδε, (οἴκος) homeward, home.

οἴκοθεν, from home.

οἴκοι, at home.

ὅθεν, (ὅς) from whence = L. unde.  
 οἷ, whither = L. quo.  
 οὐ, where = L. ubi.  
 ὅποθεν, whencesoever, or in indirect question.  
     whence?  
 ὅποι, whithersoever, or in indirect question,  
     whither?  
 ὅπου, wheresoever, or in indirect question, where?  
 ὅποτε, whenever, or in indirect question, when?  
 ὅπως, however, or in indirect question, how?  
 ὅτε, when.  
 ὅτι, (ὅστις) that, because.  
 ὅλως, (ὅλος) wholly, in short.  
 ὅμοι, together. Cf. ὅμοιος, ἅμα.  
 ὅμως, nevertheless; in the original but rarer sense  
     of "alike" it is written ὁμῶς.  
 ὅνδαμοι, nowhere. Cf. οὐδέ, ἅμα.  
 οὐδαμῶς, in noway.  
 οὐδέ, nor, not even = L. ne—quidem.  
 οὐκέτι no longer. Cf. οὐκ ἔτι.  
 οὐκον, not therefore, esp. in questions. Cf.  
     οὐκ, οὖν.  
 οὐποτε, or οὐδέποτε, never. Cf. ποτέ.  
 οὐπω, not yet. Cf. πω.  
 οὐτε—οὐτε, neither—nor. Cf. τε.  
 οὖν, then, therefore. Cf. γοῦν.  
 οὕτως, or οὕτω (οὗτος) thus, so.  
 πάλαι, of old, long ago. Cf. παλαιός.  
 πάλι, backwards, again.

{ *πανδήμει*, in a body, “en masse,” *πᾶς*, *δῆμος*.  
 { *πανταχῆ*, in every way.  
 { *πανταχόθεν*, from all sides.  
 { *πανταχοῦ*, every where.  
 { *πάντως*, by all means.  
 { *πάνυ*, exceedingly, altogether, quite.

{ *πόθεν*, whence ?  
 { *ποῖ*, whither ?  
 { *ποῦ*, where ?  
 { *πότε*, when ?  
 { *πῶς*, how ?  
 { *πότερον*, whether ? L. *utrum*.  
 { *πω*, yet.

When unaccented, these words have an indefinite force, as shown in the scheme of correlatives.

{ *πολύ*, (*πολύς*) much ; *τὸ πολύ*, for the most part.  
 { *πολλά*, much, often.  
 { *πολλάκις*, often.  
 { *πολλαχοῦ*, in many places.  
 { *πρίν*, before (L. *priscus*, *prior*).  
 { *πρότερον* (*πρότερος*) formerly.  
 { *πρώτον*, (*πρώτος*) first.  
*σήμερον*, to-day. Cf. *ἡμέρα*.  
*σχεδόν*, almost, nearly. Cf. *ἔχω*, *σχῆμα*, lit. holding to.

*ταχέως*, quickly. Comp. *θᾶσσον*; Superl. *τάχιστα*.  
 \* *τε* = L. *que*, and. *τε—τε*, *τε—καὶ*, both—and.

{ *τέως*, meanwhile, so long. Cf. *ἔως*.

{ \* *τοι*, truly. Cf. *καίτοι*.

{ \* *τοίνυν*, therefore, further.

*τότε*, then. Cf. *ότε*.

*τί*, (*τις*) why ? *τι*, in some respect.

*τρίς*, (*τρεῖς*) thrice.

ἕστερον, (ἕστερος) afterwards.

χθές, yester-day (L. *hesternus*).

χωρίς, apart, separately. Cf. *χώρα*.

ἄδε, (ἄδε) thus.

ἄς, (ἄς) as, that, used pleonastically with other adverbs; ἄς ἀληθῶς, truly.

ἄσπερ, just as.

ἄσαντῶς, in the same way (*αὐτός*).

The words which are marked with an asterisk in the above list cannot stand first in a sentence.

Some of the adverbs given above, such as *γε*, *μήν*, *δή*, *ἢ*, *τοι*, do not correspond exactly to any one English word. The translation given in the list may serve to show their general force, but their precise shades of meaning can only be learnt by attentive reading.

### 97. Remarks on the Syntax of the Adverbs.

The adverb often stands for an attributive adjective between the article and substantive, as ὁ ἀεὶ χρόνος, eternity, *lit.* the always time; ὁ νῦν τρόπος, the modern fashion; compare the phrase, “the *then* parliament.” The substantive may be omitted if it is one which readily suggests itself to the mind, as *οἱ τότε*, the (men) of that time; *οἱ νῦν*, the (men) of the present day<sup>1</sup>. In the same manner the substantive may be omitted after an attributive genitive, as ὁ Κύρου the (son) of Cyrus; τὰ τῆς πόλεως the (affairs) of, *i. e.* all

<sup>1</sup> Strictly speaking, these are examples of the old demonstrative use of the Article, ‘they then,’ ‘they now.’

that concerns, the city; *τὰ τοῦ πολέμου*, the events of the war; compare, "St Paul's" (church), L. "ad Vestae" (aedem).

The verbs *ἔχω* and *πράσσω* are often used intransitively with adverbs, as *εὐ ᔁχω*, I am in a good condition; *εὐ ᔁχει*, it is well; *εὐ πράσσω*, I fare well. So *εὐ πάσχω*, I am well treated; *κακῶς πάσχω*, I am ill treated. *Εὐ λέγω* (*lit.* I say well) and *εὐ ποιῶ* (*lit.* I make well) are used as single verbs governing an accusative case, with the meanings 'I praise,' 'I benefit.'

A negative is cancelled by a simple negative (*οὐ*) following, but continued by a compound negative (*οὐδέ, οὐδέποτε &c*) thus *οὐδεὶς οὐκ ἔπασχε* = every one suffered, but *οὐδεὶς οὐδὲν ἀκούει* = no one hears anything.

### 98. Exercises on the Adverbs.

Ex. 71. πολλάκις οἱ ἐλάσσονες τοὺς πλείονας τρέπουσι. πάλαι μὲν ἔργα κρείσσω ἦν, νῦν δὲ λόγοι. πανταχοῦ τιμὴν ἔχει τὸ γενναῖον καὶ φιλάνθρωπον. τῇ νῦν Μακεδονίᾳ Ἡμαθίᾳ δνομα ἦν πρότερον. νῦν τε καὶ τότε ἡμεῖς ὅμοιοι καὶ οἱ αὐτοὶ ἐσμεν, ὑμεῖς δὲ ἄλλοτε μὲν χαλεποὶ, ἄλλοτε δὲ φιλάνθρωποι, ἀεὶ δὲ ἀκρατῶς ἔχετε. ὡς φίλε, ποῖ καὶ πόθεν; χρόνῳ πάντα τοὺς ὕστερον φανερὰ ἔσται, τό τε σὸν ψεῦδος καὶ ἡ ἐμὴ ἀλήθεια. τὰ πονηρὰ κέρδη σήμερον μὲν ἵσως ἥδονάς τίκτει μικρὰς, αὔριον δὲ πολὺ μείζονας λύπτας. οὐποτε φίλος ἔστιν ἀληθῶς ὁ πονηρὸς ἀνθρωπος. πολὺς ὕπνος οὔτε

τοῖς σώμασιν οὔτε ταῖς ψυχαῖς ἡμῶν ἀγαθός. οὐδὲ καιρὸς οὐκ ἔστιν, ὁ σοφὸς οὐ λέγει μακράν. ὥσπερ τοῖς πατράσιν οἱ παῖδες, οὔτω τοῖς μὲν ποιηταῖς τὰ ποιήματα, τοῖς δὲ πλουσίοις τὰ χρήματα πάντων φίλτατά ἔστι.

Ex. 72. Verily the many words of fools are wearisome to the wise. Opportunity tries (κρίνω) friends as the fire (does) gold. Truly even the bold fly when they see death already near. Yesterday the shepherd was leading his sheep home-wards, to-day he sacrifices to the gods, to-morrow morning (*lit. early*) his journey will be again from home. Why are you come hither, and from whence, O Socrates? And yet this affair will be the cause of blows to the slave, for his master is envious and crabbed (*χαλεπός*). Homer says that the (men) before were much stronger than the (men) at-that-time (*τότε*). Where is now that virtue and that great soul which was once (*ποτέ*) (the characteristic) of the Greek? The city from whence you are, O young men, is the greatest and most illustrious of all, the mother of freedom and philosophy; will you then (*οὖν*) be ignorant and slaves?

Ex. 73. Ψευδὲς δὲ καὶ τοῦτο λέγουσιν οἱ ποιηταὶ, ὡς ἄρα οἱ θεοὶ πολλοῖς κακὸν βίον νέμουσιν, ἐπεὶ αὐτοῖς ἑαυτοῖς αἴτιοί εἰσι τοῦ κακοῦ οἱ ἀνθρώποι τὸ πολύ. ταύτην γοῦν τὴν δόξαν εἶχεν ὁ Πλάτων, ὡς πολλοὶ δὴ ἄκοντες ἀμαρτάνουσιν, ἐκῶν δὲ οὐδεὶς. τὰ δώδεκά ἔστι δὲς ἑξ, τρὶς τέσσαρα, τετράκις

τρία. ἐνταῦθα μῦθον δή τινα ἔλεγεν ὁ Ἀλκιβιάδης, ὅπως οἱ βροτοὶ τὴν ἀρχὴν τέσσαρας χεῖρας εἰχον καὶ πόδας αὖ τέσσαρας, ἐπειδὴ δὲ βιαιότατα καὶ ἀσεβέστατα ἔργα ἐπραττον, ὁ Ζεὺς τέμνει αὐτὸς δίχα καὶ παύει τὴν ὑβριν. οὐδὲ μὴν πάνυ ῥάδιον ἔργον ἡ ἀρχὴ, μᾶλλον δὲ χαλεπώτατον, καὶ τῶν πανταχῇ ἀρίστων καὶ σοφωτάτων ἀνδρῶν. εἴτα Βοιωτοὺς φεύγετε οἱ Σπαρτιάταί ἔστε; σοφὸς μὲν εἰ ὡς ἀληθῶς, ὡς Θρασύμαχε, καὶ δεινὸς ἥγτωρ, ὅμως δὲ, νέος γὰρ εἰ ἔτι, οὕτω πάντα μανθάνεις, ἔστι δὲ σμικρόν τι δὲ καὶ σὲ λανθάνει αὐτόν. τέως μὲν συγῇ ἐβαίνομεν ἅπαντες, εἴτα ἵππέας τινὰς τῶν πολεμίων βλέπει τις, καὶ εὐθὺς πολλὴ βοή ἡν καὶ φόβος ἀμφοτέρωθεν.

Ex. 74. Not once nor twice only, but often Plato says this, that injustice is a far (*πολύ*) greater evil than any (*πᾶς*) pain. Whoever simply tells the truth and shows his own honest (*ἀπλοῦς*) judgment, him, O Athenians, you consider the best orator. While it is still light we each do our tasks (*ἔργον*), but at night we enjoy (*ἄγω*) leisure, and there is much sport and laughter of old and young together. Certainly Socrates always did the work of a good citizen well and manfully (*ἀνδρείως*), both at Athens and elsewhere; at-all-events he did not leave his rank when the others (did), but remained there on the spot, and at home he alone observed (*φυλάσσω*) the laws. You tell me indeed where and when you heard these things, but not who

you are yourself, and whence you are come hither. And now this toil again is in vain for us, for the boys are already out-of-doors ; truly the husbandmen leave their home (*οἶκος*) very early. The (men) of old used to go on an expedition 'en masse,' whenever there was occasion (*καιρός*), but we (do so) only with a small, and not altogether the best, part of the citizens. Almost all were fleeing, the heavy-armed with difficulty, and the Thracians more quickly, but the Spartans by no means (fled), but remained on the spot.

#### XIV. VERBS IN -ω. INDICATIVE MOOD.

##### ACTIVE VOICE.

###### 99. *Formation of Tenses.*

Greek verbs are divided into two classes, of which we have already had examples, verbs in -ω, like *λέγω*; verbs in -μι, like *εἰμι*. The verbs in -μι are the oldest, and show the origin of inflexions most clearly, but as the verbs in -ω are more regular, and far more numerous, we will treat of them first.

There are regularly six tenses in the Active Voice ; the Present, Imperfect, Future, Aorist, Perfect and Pluperfect. The Aorist, *i. e.* the indefinite, tense (*ἀόριστος*, from the negative particle *ά* and *ορίζω*) answers to the English Preterite, 'I wrote,' 'I saw.' It is one great advantage which the English and Greek verbs have over the Latin, that

they possess distinct forms for the two different meanings of the Latin Perfect; *scripsi* = *I wrote* or *I have written*. The Greek Aorist is sometimes used where we should use the Present in English, to express a frequent or habitual occurrence. It is also used occasionally for the Pluperfect.

The Greek tenses distribute themselves, according to their formation, into three pairs. We have already seen how the Imperfect is formed from the Present by prefixing the augment and changing the last syllable; in the same manner the Aorist is formed from the Future, and the Pluperfect from the Perfect. The Present, Future, and Perfect are called *primary* or *principal* tenses, because the other parts of the verb are formed from them; the Imperfect, Aorist, and Pluperfect are called *secondary* tenses, as formed from the *primary* tenses; or *historical* tenses, because they are used in speaking of past time.

The verb  $\lambda\acute{u}\omega$ , I loose, shows the tense-inflexions in their purest form.

From the Verbal Stem<sup>1</sup>  $\lambda\upsilon$  the Future is formed by adding  $-\sigma\omega$ ,  $\lambda\acute{u}-\sigma\omega$ , I will loose.

From the Future  $\lambda\acute{u}\sigma\omega$  the Aorist is formed by prefixing the augment and changing the final  $\omega$  into  $\alpha$ ,  $\epsilon\lambda\upsilon\sigma\alpha$ , I loosed.

<sup>1</sup> The Verbal Stem is the stem which remains after stripping off the terminations and prefixes which mark particular parts of the verb. When this is known, it is easy to form the remainder of the verb by the addition of the regular tense inflexions. When a stem cannot be traced further back, it is called a *Root* and a verb formed from it is called a *Root-verb*.

From the Verbal Stem  $\lambda\upsilon$  the Perfect is formed by prefixing the *reduplication*, *i. e.* the initial consonant followed by  $\epsilon$ , and adding  $\kappa\alpha$ ,  $\lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha$ , I have loosed. We have examples of reduplication in several Latin verbs, as *te-tend-i* from *tendo*, *pe-pendi* from *pendeo*, and also in the English *did* from *do*.

From the Perfect  $\lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha$  the Pluperfect is formed by prefixing the augment, and changing the final  $\alpha$  into  $\epsilon\iota\upsilon$ ,  $\acute{\epsilon}\lambda\acute{\epsilon}\lambda\upsilon\kappa\epsilon\iota\upsilon$ , I had loosed.

The rules here given for the formation of the tenses are subject to modification according to the form of the verbal stem. It has been mentioned already that the augment becomes *temporal* when the stem begins with a vowel, and that  $\rho$  is doubled after the augment. In both these cases the Perfect takes the augment instead of the reduplication, as  $\acute{\alpha}\nu\acute{\nu}\omega$ , I accomplish;  $\acute{\eta}\nu\upsilon\kappa\alpha$ , I have accomplished. Sometimes however a verb which begins with a vowel forms its Perfect by what is called the "Attic reduplication," repeating the first syllable before the temporal augment; as  $\acute{\alpha}\rho\acute{\nu}\sigma\sigma\omega$ , Pf.  $\acute{\alpha}\rho\acute{\omega}\rho\upsilon\chi\alpha$  instead of  $\acute{\alpha}\rho\upsilon\chi\alpha$ ,  $\acute{\epsilon}\rho\acute{\epsilon}\delta\omega$ , Pf.  $\acute{\epsilon}\rho\acute{\epsilon}\eta\acute{\rho}\epsilon\iota\kappa\alpha$  instead of  $\acute{\eta}\rho\epsilon\iota\kappa\alpha$ . The augment is also used for the reduplication, if the stem begins with a double letter or with two consonants (provided they are not a mute with a liquid); thus  $\psi\acute{\alpha}\lambda\lambda\omega$ , I sing (*psalm*), makes  $\acute{\epsilon}\psi\acute{\alpha}\lambda\kappa\alpha$ , I have sung; this  $\epsilon$  remains unchanged in the Pluperfect  $\acute{\epsilon}\psi\acute{\alpha}\lambda\kappa\epsilon\iota\upsilon$ .

Lastly, if the stem begins with an aspirate, the corresponding sharp mute is used for the reduplication, as  $\theta\acute{i}\text{-}\omega$ , perf.  $\tau\acute{e}\text{-}\theta\acute{u}\text{-}\kappa\alpha$ , instead of  $\theta\acute{e}\text{-}\theta\acute{u}\text{-}\kappa\alpha$ ; so  $\pi$  for  $\phi$ ,  $\kappa$  for  $\chi$ .

Other modifications in the rules for the formation of tenses will be seen as we go on.

[Form the tenses of  $\beta\acute{o}u\lambda\acute{e}\acute{n}\omega$ ,  $\delta\acute{a}k\rho\acute{u}\omega$ ,  $\delta\acute{o}u\lambda\acute{e}\acute{n}\omega$ ,  $\kappa\acute{e}l\acute{e}\acute{n}\omega$ ,  $\kappa\acute{l}\acute{e}\acute{n}\omega$ ,  $\pi\acute{a}i\delta\acute{e}\acute{n}\omega$ ,  $\pi\acute{a}\acute{n}\omega$ ,  $\phi\acute{u}\omega$ ,  $\chi\acute{o}r\acute{e}\acute{n}\omega$ .]

#### 100. *Conjugations of Verbs in -ω.*

Verbs in  $\omega$  are distributed into five conjugations according as the characteristic or final letter of the verbal stem is a labial, guttural, dental, liquid, or vowel.

The verbs of the vowel conjugation are contracted (in the Present and Imperfect tenses only) if the characteristic is  $a$ ,  $e$ , or  $o$ ; they are uncontracted if the characteristic is a semivowel ( $\iota$  or  $\nu$ ) or diphthong.

The Verbal Stem is usually obtained by dropping the  $\omega$  of the Present, but sometimes the Present has altered the original Stem, which is then discovered by a comparison of the other parts of the verb and of the connected substantives; thus the Stem of  $\tau\acute{u}p\tau\omega$  is not  $\tau\acute{u}p\tau$ , but  $\tau\acute{u}p$ , as is seen in the verbal substantive  $\tau\acute{u}p\sigma$ ; similarly  $\phi\acute{u}\lambda\acute{a}k\acute{e}$  shows that  $\phi\acute{u}\lambda\acute{a}k$ , not  $\phi\acute{u}\lambda\acute{a}ss$ , is the Stem of  $\phi\acute{u}\lambda\acute{a}ss\omega$ . In such cases the verb is classed according to its proper characteristic, notwithstanding the altered characteristic of the present tense.

Besides the change of characteristic, the Present sometimes changes the Stem Vowel, *i. e.* the vowel of the last syllable of the Stem. Thus the Stems  $\pi\iota\theta$ ,  $\sigma\pi\epsilon\rho$ , become  $\pi\epsilon\iota\theta\omega$ ,  $\sigma\pi\epsilon\iota\rho\omega$  in the Present. For similar changes in the Latin Present, compare *dūco* (*st. dūc*), *fido* (*st. fid*), *rumpo* (*st. rup*), *tango* (*st. tag*), *plecto* (*st. plect*). If the vowel preceding the characteristic is short in the Verbal Stem and lengthened in the Present, the lengthened vowel is retained in the Future and Perfect tenses of the three mute conjugations, but not in the liquid conjugation. Thus  $\pi\epsilon\iota\theta\omega$  of the dental conjugation makes *fut. πείθω*, *perf. πέπεικα*, retaining in both the lengthened vowel of the present; but  $\sigma\pi\epsilon\iota\rho\omega$  of the liquid conjugation makes *fut. σπειρῶ*, *perf. ἔσπειρκα*, in both of which the vowel is short, as in the verbal stem.

#### *Labial conjugation.*

characteristic unaltered	$\pi.$ $\tau\acute{e}r\pi\omega$ ( <i>st. τερπ</i> ), I delight.
	$\beta.$ $\tau\acute{r}i\beta\omega$ ( <i>st. τριβ</i> ), I rub.
	$\phi.$ $\gamma\acute{r}a\phi\omega$ ( <i>st. γραφ</i> ), I write.
characteristic altered	$\pi\tau.$ $\left\{ \begin{array}{l} \tau\acute{u}p\tau\omega \text{ (st. τυπ), I strike.} \\ \beta\lambda\acute{a}p\tau\omega \text{ (st. βλαβ), I hurt.} \\ \beta\acute{a}p\tau\omega \text{ (st. βαφ), I dip (baptism),} \end{array} \right.$

#### *Guttural conjugation.*

characteristic unaltered	$\kappa.$ $\pi\lambda\acute{e}k\omega$ ( <i>st. πλεκ</i> ), I weave (L. <i>pllico</i> , com- <i>plex</i> , <i>plait</i> ).
	$\gamma.$ $\lambda\acute{e}g\omega$ ( <i>st. λεγ</i> ), I say.
	$\chi.$ $\acute{a}\rho\chi\omega$ ( <i>st. ἀρχ</i> ), I rule.

characteristic altered	$\sigma\sigma$ (or $\tau\tau$ ).	$\kappa\eta\rho\acute{u}\sigma\sigma\omega$ (st. $\kappa\eta\rho\acute{u}\kappa$ ), I proclaim. $\tau\acute{a}\sigma\sigma\omega$ (st. $\tau\alpha\gamma$ ), I arrange. $\acute{o}\rho\acute{u}\sigma\sigma\omega$ (st. $\acute{o}\rho\acute{u}\chi$ ), I dig.
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*Dental conjugation.*

characteristic unaltered	$\tau.$ $\acute{a}n\acute{u}\tau\omega$ (st. $\acute{a}n\acute{u}\tau$ ), I accomplish; another form of $\acute{a}n\acute{u}\omega$ .
	$\delta.$ $\acute{e}p\acute{e}\delta\omega$ (st. $\acute{e}p\acute{e}\delta$ ), I lean.
	$\theta.$ $\pi\acute{e}i\theta\omega$ (st. $\pi\acute{e}\theta$ ), I persuade.

characteristic altered	$\zeta.$ $\acute{e}\lambda\pi\acute{e}\zeta\omega$ (st. $\acute{e}\lambda\pi\acute{e}\delta$ ), I hope.
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*Liquid conjugation.*

characteristic unaltered	$\lambda.$ $\acute{a}g\acute{g}\acute{e}\lambda\lambda\omega$ (st. $\acute{a}g\acute{g}\acute{e}\lambda$ ), I announce. $\mu.$ $\nu\acute{e}\mu\omega$ (st. $\nu\acute{e}\mu$ ), I assign. $\nu.$ $\kappa\acute{r}\iota\omega$ (st. $\kappa\acute{r}\iota\nu$ ), I judge. $\rho.$ $\sigma\pi\acute{e}\rho\omega$ (st. $\sigma\pi\acute{e}\rho$ ), I sow.
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*Vowel conjugation.*

characteristic unalter- ed.	uncon- tracted	$\acute{\lambda}\acute{\nu}\omega$ (st. $\lambda\nu$ ), I loose. $\pi\acute{a}\acute{\nu}\omega$ (st. $\pi\acute{a}\nu$ ), I stop.
	con- tracted	$\alpha.$ $\tau\acute{i}\mu\acute{a}\omega$ (st. $\tau\acute{i}\mu\acute{a}$ ), I honour. Cf. $\tau\acute{i}\mu\acute{h}$ . $\epsilon.$ $\phi\acute{i}\lambda\acute{e}\omega$ (st. $\phi\acute{i}\lambda\acute{e}$ ), I love. Cf. $\phi\acute{i}\lambda\acute{o}\acute{s}$ . $\circ.$ $\delta\acute{o}\nu\lambda\acute{o}\omega$ (st. $\delta\acute{o}\nu\lambda\acute{o}$ ), I enslave. Cf. $\delta\acute{o}\nu\lambda\acute{o}\acute{s}$ .

101. *Future and First Aorist, Indicative Active.*

The rules given for the formation of tenses are subject to certain modifications, as in the parallel case of the 3rd Declension (cf. §§ 55—58).

Thus in the labial conjugation the  $\sigma$  of the Future and Aorist termination coalesces with the characteristic, and makes  $\psi$ . Cf. L. *scribo*, *scripsi* for *scrib-si*.

*Labial Future in  $\psi = \pi\varsigma, \beta\varsigma, \phi\varsigma$ .*

$\tau\epsilon\rho\pi\omega$ , fut.  $\tau\epsilon\rho\psi\omega$  for  $\tau\epsilon\rho\pi\sigma\omega$ , I shall delight; aor.  $\epsilon\tau\epsilon\rho\psi\alpha$ , I delighted.

$\tau\rho\beta\omega$ , fut.  $\tau\rho\psi\omega$ , for  $\tau\rho\beta\sigma\omega$ , I shall rub; aor.  $\epsilon\tau\rho\psi\alpha$ , I rubbed.  
 $\gamma\rho\alpha\omega$ , fut.  $\gamma\rho\psi\omega$ , for  $\gamma\rho\alpha\sigma\omega$ , I shall write; aor.  $\epsilon\gamma\rho\psi\alpha$ , I wrote.

$\tau\eta\pi\tau\omega$ , fut.  $\tau\eta\psi\omega$ , for  $\tau\eta\pi\sigma\omega$ , I shall beat; aor.  $\epsilon\tau\eta\psi\alpha$ , I beat.  
 $\beta\lambda\alpha\tau\omega$ , fut.  $\beta\lambda\psi\omega$ , for  $\beta\lambda\alpha\sigma\omega$ , I shall hurt; aor.  $\epsilon\beta\lambda\psi\alpha$ , I hurt.

$\beta\alpha\pi\tau\omega$ , fut.  $\beta\alpha\psi\omega$ , for  $\beta\alpha\pi\sigma\omega$ , I shall dip; aor.  $\epsilon\beta\alpha\psi\alpha$ , I dipped.

In the guttural conjugation the  $\sigma$  of the Future and Aorist coalesces with the characteristic, and makes  $\xi$ . Cf. L. *dic-o*, *dix-i*, for *dic-si*; *rego*, *rex-i* for *reg-si*; *flect-o*, *flex-i* for *flec-si*.

*Guttural Future in  $\xi = \kappa\varsigma, \gamma\varsigma, \chi\varsigma$ .*

$\pi\lambda\epsilon\kappa\omega$ , fut.  $\pi\lambda\xi\omega$ , for  $\pi\lambda\epsilon\kappa\sigma\omega$ , I shall weave; aor.  $\epsilon\pi\lambda\xi\alpha$ , I wove.

$\lambda\epsilon\gamma\omega$ , fut.  $\lambda\xi\omega$ , for  $\lambda\epsilon\gamma\sigma\omega$ , I shall say; aor.  $\epsilon\lambda\xi\alpha$ , I said.

$\delta\rho\chi\omega$ , fut.  $\delta\xi\omega$ , for  $\delta\rho\chi\sigma\omega$ , I shall rule; aor.  $\eta\rho\xi\alpha$ , I ruled.

$\kappa\eta\rho\sigma\omega$ , fut.  $\kappa\rho\xi\omega$ , for  $\kappa\eta\rho\sigma\omega$ , I shall proclaim; aor.  $\epsilon\kappa\rho\xi\alpha$ , I proclaimed.

$\tau\delta\sigma\omega$ , fut.  $\tau\xi\omega$ , for  $\tau\delta\sigma\omega$ , I shall arrange; aor.  $\epsilon\tau\xi\alpha$ , I arranged.

$\delta\rho\tau\sigma\omega$ , fut.  $\delta\rho\xi\omega$ , for  $\delta\rho\tau\sigma\omega$ , I shall dig; aor.  $\epsilon\delta\rho\xi\alpha$ , I dug.

In the dental conjugation the characteristic is omitted before the  $\sigma$  of the Future and Aorist. Cf. L. *vado, vasi* for *vadēi*; *mitto, misi* for *mit-si*.

*Dental Future in  $\sigma$  omitting characteristic.*

*dv̄tr̄w*, fut. *dv̄tr̄w*, for *dv̄tr̄-σw*, I shall accomplish; aor. *ἡγ̄vσ-a*, I accomplished.

*ἐρ̄el̄w*, fut. *ἐρ̄el̄w*, for *ἐρ̄eiδ-σw*, I shall lean; aor. *ἡρ̄eiσ-a*, I leaned.

*τειθ̄w*, fut. *τειθ̄w*, for *τειθ̄-σw*, I shall persuade; aor. *ἴ-τεισ-a*, I

*ἐλπ̄iz̄w*, fut. *ἐλπ̄iz̄w*, for *ἐλπ̄iδ-σw*, I shall hope; aor. *ἡλπ̄ισ-a*, I

In the liquid conjugation the short vowel of the Stem is always retained in the Future, even when it has been lengthened in the Present;  $\sigma$  is omitted, and  $\epsilon$  inserted, between the characteristic and the final  $w$ . In Attic this  $-ēw$  is then contracted into  $-āw$ , marked by the circumflex accent. This Attic Future is sometimes found in verbs belonging to other conjugations, especially verbs in *-īz̄w*, *ἐλπ̄iāw* for *ἐλπ̄iσw*. The Aorist likewise omits  $\sigma$ , but to compensate for its loss the Stem-Vowel is lengthened, *i* into *ī*, *u* into *ū*, *ε* into *ēi*, and *ā* into *η*, sometimes *ā*.

*Liquid Future in  $\lambda$ ,  $\mu$ ,  $v$ ,  $p$ , omitting  $\sigma$ , penultimate short. Aorist with lengthened penultimate.*

*ἀγγελλ̄w*, fut. *ἀγγελāw*, for *ἀγγελ-σw*, I will announce; aor. *ἡγ-γειλ-a*, I announced.

*τεμ̄w*, fut. *τεμāw*, for *τεμ-σw*, I shall distribute; aor. *ἴ-τειμ-a*, I dis-

*tributed.*

*κρ̄ūw*, fut. *κρ̄ūw*, for *κρ̄iσ-σw*, I shall judge; aor. *ἴ-κρ̄ūa*, I judged.

*σπερ̄w*, fut. *σπερ̄w*, for *σπερ-σw*, I shall sow; aor. *ἴ-σπειρ-a*, I

In the vowel conjugation we have the regular formation of the Future and Aorist; the only peculiarity being that if the stem-vowel is short, it is lengthened in the Future, as λῦω, λῦσω, φιλέω, φιλήσω<sup>1</sup>.

*Vowel Future in σ, penultimate long.*

λῦω, fut. λῦ-σω, I shall loose; aor. ἐ-λῦσ-α, I loosed.

ταίνω, fut. ταίν-σω, I shall stop; aor. ἐ-ταίνσα, I stopped.

τιμάω, fut. τιμή-σω, I shall honour; aor. ἐ-τιμῆσ-α, I honoured.

φιλέω, fut. φιλή-σω, I shall love; aor. ἐ-φιλῆσ-α, I loved.

δουλώω, fut. δουλώσω, I shall enslave; aor. ἐ-δούλωσ-α, I enslaved.

102. *Numbers and Persons of the Future and First Aorist.*

The personal endings of the Future are the same as those of the Present, excepting in the case of the liquid or contracted future.

*Future in σ.*

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λύσω		λύσομεν
2. λύσεις	λύσετον	λύσετε
3. λύσει	λύσετον	λύσουσι(ν)

*Contracted Future.*

<i>Sing.</i>	<i>Dual.</i>
1. ἀγγελέω, ἀγγελ-ώ	
2. ἀγγελέεις, -εῖς	ἀγγελέετον -εῖτον
3. ἀγγελέει, -εῖ	ἀγγελέετον -εῖτον

<sup>1</sup> A few verbs retain a short stem-vowel in the Future, thus, καλέω I call, fut. καλέσω, Att. fut. καλῶ.

*Plural.*

ἀγγελέομεν -οῦμεν  
ἀγγελέετε -εῖτε  
ἀγγελέουσι(ν) -οῦσι(ν)

The First Aorist differs from the primary tenses and agrees with the Imperf. in making the termination of the 3rd dual in *την* and 3rd pl. in *ν*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ἐλυσα		ἐλύσαμεν
2. ἐλυσας	ἐλύσατον	ἐλύσατε
3. ἐλυσε	ἐλυσάτην	ἐλυσαν

[Write out the Future and First Aorist of *βλέπω*, *καλύπτω*, *ρίπτω*, *διώκω*, *πράσσω*, *άρπάζω*, *φαίνω* (st. *φαν*), *κτείνω* (st. *κτεν*).]

103. *Perfect and Pluperfect, Indicative Active.*

The Perfect admits of more exceptions than any other tense, being often either defective or irregular in its formation. With regard to the quantity of the stem-vowel it follows the Future.

In the labial and guttural conjugations the *κ* of the regular perfect termination is changed into the rough breathing, and represented by the aspirate of the characteristic, *τε-τερπ-κα* becoming *τέ-τερφ-α* (*te-terp-ha*).

*Labial perfect in φ = πκ, βκ, φκ.*

*τερπω*, *perf.* *τέ-τερφ-α*, for *τε-τερπ-κα*, I have delighted; *plp.* *ἐ-τετέρφ-ειν*, I had delighted.

τρίβω, *perf.* τέ-τριψ-α, for τε-τριψ-κα, I have rubbed; *plp.* ἐ-τετρίψ-ειν, I had rubbed.

γράψω, *perf.* γέ-γραψ-α, for γε-γραψ-κα, I have written; *plp.* ἐ-γεγράψ-ειν, I had written.

τύπτω, *perf.* τέ-τυψ-α, for τε-τυψ-κα, I have beaten; *plp.* ἐ-τετύψ-ειν, I had beaten.

βλάψτω, *perf.* βέ-βλαψ-α, for βε-βλαψ-κα, I have hurt; *plp.* ἐ-βεβλάψ-ειν, I had hurt.

βάπτω, *pf.* βέ-βα-ψα, for βεβαψ-κα, I have dipped; *plp.* ἐ-βεβάψ-ειν, I had dipped.

*Guttural perfect in χ = κκ, γκ, χκ.*

πλέκω, *perf.* πέ-πλεχ-α, for πε-πλεκ-κα, I have woven; *plp.* ἐ-πεπλέχ-ειν, I had woven.

λέγω, *perf.* irregular.

δρχω, *perf.* ήρχα, for ήρχ-κα, I have ruled; *plp.* ήρχ-ειν, I had ruled.

κηρύσσω, *perf.* κε-κήρυχ-α, for κε-κηρυκ-κα, I have proclaimed; *plp.* ἐ-κεκηρύχ-ειν, I had proclaimed.

τάσσω, *perf.* τέ-ταχ-α, for τε-ταγ-κα, I have arranged; *plp.* ἐ-τετάχ-ειν, I had arranged.

δράσσω, *perf.* δρ-ώρυχ-α, for δρ-ωρυχ-κα, I have dug; *plp.* ώρ-ωρύχ-ειν, I had dug.

*Dental perfect in κ omitting characteristic.*

διύτω, *perf.* ήρυ-κα, for ήρυτ-κα, I have accomplished; *plp.* ήρυκ-ειν, I had accomplished.

ἐρείδω, *perf.* ἐρ-ήρεικα, for ἐρ-ήρειδ-κα, I have leaned; *plp.* ήρ-ηρεικ-ειν, I had leaned.

τείθω, *perf.* πέ-τει-κα, for πε-τειθ-κα, I have persuaded; *plp.* ἐ-πετεικ-ειν, I had persuaded.

ἐλπίζω, *perf.* ήλπι-κα, for ήλπιδ-κα, I have hoped; *plp.* ήλπικ-ειν, I had hoped.

In the liquid conjugation the characteristic ν is written as γ before κ, or entirely omitted. Mono-

syllabic stems in  $\lambda$ ,  $\nu$ ,  $\rho$ , which have  $\epsilon$  for their stem-vowel, change it into  $a$ . The quantity of the vowel is short as in the future.

*Liquid perfect in κ with short stem-vowel.*

*ἀγγέλλω, perf. ἤγγειλ-κα, I have announced; plp. ἤγγειλκ-ειν, I had announced.*

*v̄muw*, perf. irregular.

*κρίνω, perf. κέ-κρι-κα, for κε-κριν-κα, I have judged; plp. ἀ-κεκρίκειν, I had judged.*

*σπειρω, perf. ἐ-σπειρ-κα, for ἐ-σπερ-κα, I have sown; πληρωμα, πληρω-μενος, I had sown.*

### *Vowel perfect in κ with long stem-vowel.*

λύω, *perf.* λέ-λυ-κα<sup>1</sup>, I have loosed; *plp.* ἐ-λεύκ-ειν, I had loosed.  
ταίω, *perf.* πέ-ταυ-κα, I have stopped; *plp.* ἐ-πεταύκ-ειν, I had  
stopped.

*τιμῶ, perf. τε-τίμη-κα, I have honoured; πλρ. ἐ-τετιμήκ-ειν, I had honoured.*

φιλέω, *perf.* πε-φίλη-κα, I have loved; *plp.* ἐ-πεφίληκ-ειν, I had loved.

δουλώ, *perf.* δε-δούλω-κα, I have enslaved; *plp.* ἐ-δεδουλώκ-ειν, I had enslaved.

104. *Numbers and Persons of the Perfect and Pluperfect.*

The Perfect resembles the First Aorist in the singular, *-a*, *-as*, *-e*, but has the regular endings of the other Principal Tenses in the dual and plural, *-τον*, *-τον*, *-μεν*, *-τε*, *-στ*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λέλυκ-α		λελύκ-α-μεν
2. λέλυκ-ας	λελύκ-α-τον	λελύκ-α-τε
3. λέλυκ-ε	λελύκ-α-τον	λελύκ-α-σι.

<sup>1</sup> The *v* in *λελύκα* is exceptionally shortened.

The Pluperfect resembles the other Secondary Tenses in the dual and plural.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ἐλελύκ-ειν		ἐλελύκει-μεν
2. ἐλελύκ-εις	ἐλελύκει-τον	ἐλελύκει-τε
3. ἐλελύκ-ει	ἐλελυκεί-την or ἐλελύκε-σαν.	ἐλελύκει-σαν

The temporal augment of the Pluperfect is often omitted.

[Write out the Perfect and Pluperfect of *αἴρω* (st. *ἀρ*), *κομίζω*, *κρύπτω*, *πλήσσω*, *ρίπτω*, *στέλλω*, *στρατεύω*, *σώζω*, *φαίνω* (st. *φαν*), *φθείρω* (st. *φθερ*), *φυλάσσω*.]

105. *Rules for finding the part of the verb, and for obtaining one primary tense from another, when the verbal stem is not known.*

I. The several terminations and prefixes afford simple marks by which each tense may be known.

1. Thus the mark of the Future is *σ*, *σω*; changed into *ψω*, *ξω*, in the labial and guttural conjugations:—

*-σω*, *-σεις*, *-σει*, *-σετον*, *-σετον*, *-σομεν*, *-σετε*, *-σουσι*; changed into *ω* circumflex with the penultimate vowel short, in the liquid conjugation:—

*-ω̄*, *-εῖς*, *-εῖ*, *-εῖτον*, *-εῖτον*, *-οῦμεν*, *-εῖτε*, *οῦσι*.

2. The mark of the Aorist is the augment and

the termination  $\sigma a$ , changed into  $\psi a$  and  $\xi a$  in the labial and guttural conjugations:—

$-\sigma a$ ,  $-\sigma \alpha s$ ,  $-\sigma \epsilon$ ,  $-\sigma \alpha t o v$ ,  $-\sigma \alpha t \eta v$ ,  $-\sigma \alpha m e v$ ,  $-\sigma \alpha t e$ ,  $-\sigma \alpha v$ ; changed into  $a$ , with the penultimate vowel lengthened in the liquid conjugation.

3. The mark of the Perfect is the reduplication and the termination  $ka$ , changed into  $\phi a$  in the labial,  $\chi a$  in the guttural, conjugation:—

$-\kappa a$ ,  $-\kappa \alpha s$ ,  $-\kappa \epsilon$ ,  $-\kappa \alpha t o v$ ,  $-\kappa \alpha t o v$ ,  $-\kappa \alpha m e v$ ,  $-\kappa \alpha t e$ ,  $\kappa \alpha \sigma i$ .

4. The mark of the Pluperfect is the augment prefixed to the reduplication, and the termination  $\kappa e i v$ , changed into  $\phi e i v$  in the labial,  $\chi e i v$  in the guttural conjugations:—

$-\kappa e i v$ ,  $-\kappa e i s$ ,  $-\kappa e i$ ,  $-\kappa e i t o v$ ,  $-\kappa e i t \eta v$ ,  $-\kappa e i m e v$ ,  $-\kappa e i t e$ ,  $-\kappa e i \sigma a v$ , or  $\kappa e i \sigma a v$ .

II. The Future may be found from the Present by changing the termination in the three mute conjugations, viz.

in the labial conjugation,  $\pi \omega$ ,  $\beta \omega$ ,  $\phi \omega$ ,  $\pi \pi \omega$ , into  $\psi \omega$ ;  
in the guttural,  $\kappa \omega$ ,  $\gamma \omega$ ,  $\chi \omega$ ,  $\sigma \sigma \omega$ , into  $\xi \omega$ ;  
in the dental,  $\tau \omega$ ,  $\delta \omega$ ,  $\theta \omega$ ,  $\zeta \omega$ , into  $\sigma \omega$ .

In the liquid and vowel conjugations it is often necessary to alter the penultimate vowel as well as the termination in order to get the Future from the Present. Thus the liquid  $\omega$  is changed into  $\hat{\omega}$  (with the circumflex) and the penultimate is

shortened either by dropping the 2nd consonant when the stem-vowel is long by position, as *βάλλω*, *fut. βαλά*, *τέμνω*, *fut. τεμά*, or by dropping the 2nd vowel, if the stem-vowel is a diphthong, as *αἱρω*, *fut. ἀρά*, *σπείρω*, *fut. σπερά*; or finally by changing the quantity of a solitary vowel, as *κρίνω*, *fut. κρίνα*.

In the vowel conjugation the *ω* of the present is changed into *σω* and the characteristic vowel lengthened, *ι* being changed into *ī*, *υ* into *ū*, *ε* into *η*, *ο* into *ω*, and *ᾳ* into long *ᾳ* after *ε*, *ι*, or *ρ*, otherwise into *η*.

By the converse method the Present may be discovered from the Future; *e.g.* a Future ending in *ψω*, as *καλίψω*, must have a Present ending in *πω*, *βω*, *φω*, or *πτω*. In the case of an unknown word the dictionary must be consulted to find out which of so many possible endings is the actual ending.

The Perfect may be found from the Future by prefixing the reduplication and changing the termination,

- in the labial conjugation, *ψω* into *φα*;
- in the guttural, *ξω* into *χα*;
- in the dental and vowel, *σω* into *κα*;
- in the liquid, *ω* into *κα*.

By the converse method, dropping the reduplication and changing *φα* into *ψω*, &c., the Future may be obtained from the Perfect.

106. *Second Aorist and Second Perfect and Pluperfect.*

Besides the common formation of the Aorist and Perfect, there is another which is found in some of the older verbs (especially where the verbal stem has been altered in the Present), differing from the former much as the old (sometimes fancifully called "the strong") preterite in English differs from the new (the "weak"), *e.g.* *found, broke*, contrasted with *blinded, baked*. It is seldom that both forms of the Aorist and Perfect exist in the same word; when this is the case there is usually some difference of meaning, the second Aorist and Perfect inclining to an intransitive or passive signification. This tendency of the older form to take an intransitive use is observable in some of the English verbs which possess both forms of the preterite, *e.g.* *awoke, awaked; hung, hanged*.

Both the 2nd Aorist and the 2nd Perfect are formed directly from the verbal stem, the 2nd Aor. by prefixing the augment and adding the termination *ov*, the 2nd Perf. by prefixing the reduplication and adding the termination *a*; the 2nd Plp. is formed from the 2nd Perf. as the 1st Plp. from the 1st Perf. Thus *τιντω*, *st. τιντ*, makes 2nd Aor. *ἐ-τιντ-ov*, 2nd Perf. *τέ-τιντ-a*, 2nd Plp. *ἐ-τετιντ-ειν*.

The personal endings of the 2nd Aor. are the

same as those of the Imperfect, ἔτυπον, -ες, &c. Those of the 2nd Perf. and Plp. are the same as those of the 1st Perf. and Plp., τέτυπα, -ας, ἔτετύπειν, -εις, &c.

To obtain the 2nd Aor. from the Pres. it is necessary to get rid of the additions made to the pure verbal stem in the Present stem. Besides the change of the characteristic into σσ or ζ these additions are made by a vowel (1), a consonant (2), or a syllable (3). To get back to the pure stem in the 2nd Aor. it is often necessary

(1) To shorten the vowel by changing η and αι into ᾁ, ι and ει into ῥ, ευ into ῥ, as λείπω (st. λιπ) ἔλιπον, φεύγω (st. φυγ) ἔφυγον.

(2) To omit the 2nd of two consonants, as βάλλω (st. βαλ) ἔβαλον, τέμνω (st. τεμ) ἔτεμον, κάμνω (st. καμ) ἔκαμον, τίκτω (st. τεκ) ἔτεκον.

(3) To omit a syllable, as λαμβάνω (st. λαβ) ἔλαβον, λανθάνω (st. λαθ) ἔλαθον, ἀμαρτάνω (st. ἀμαρτ) ἔμαρτον, εύρισκω (st. εύρ) εύρον.

The 2nd Perfect often alters the stem-vowel, changing ᾁ into η, as φαίνω (st. φαν) πέφηνα, I have appeared, λανθάνω (st. λαθ) λέληθα: ι into οι, as λείπω (st. λιπ) λέλοιπα, πείθω (st. πιθ) πέποιθα, I have trusted: ῥ into ευ, as φεύγω (st. φυγ) πέφευγα.

The examples here given of 2nd Aor. and Perf. will suffice to illustrate the relation of these tenses to the present stem, but the formation is

so irregular that the learner must not trust to rule for finding either of them from the Present, but commit each separate instance to memory as it occurs.

107. *List of Verbs.*

[In the following list when a verb regularly takes any case other than the Acc. of the nearer object, the construction is shown in the instance of *τις*. Thus *τινί* added to *ἀμύνω* shows that *ἀμύνω* is used with a dative in the sense of "I defend," lit. "I ward off for any one."]

*ἀδικέω*, I am unjust, I wrong. Cf. *ἀδικος*.

*αἱρέω*, I take. Cf. *αἱρεσις*.

*αἰτέω*, I ask, I beg for.

*ἀλλάσσω*, I give, or take, in exchange, *τι τινος*;  
I quit (par-allax). Cf. *ἀλλος*.

*ἀμύνω*, I ward off; defend, *τινί* (L. *munio*).

*ἀξιώ*, I count worthy, *τινός*; I claim. Cf.  
*ἀξιος*.

*ἀσκέω*, I practise, train (ascetic).

*δέω*, I bind (dia-dem). Cf. *δεσμός*.

*δουλόω*, I enslave. Cf. *δοῦλος*.

*δράω*, I do. Cf. *δρᾶμα*.

*έάω*, I allow, let be, omit; *Imp.* *εἴων*. *Fut.* *έάσω*.

*ἐγείρω*, I wake, rouse (*Gregory*).

*εἴργω*, I shut in, or, out (L. *arceo*, *ark*).

*ἐλέγχω*, I examine, convict, refute.

*ἐλευθερώω*, I set free. Cf. *ἐλεύθερος*.

ἐρμηνεύω, I interpret (*hermeneutics*). Cf. Ἐρμῆς.

ἐρωτάω, I ask. Cf. ῥίτωρ.

ἐνδαιμονέω, I am happy. Cf. εὐδαιμων.

ἐνδαιμονίζω, I count happy.

ζητέω, I seek. [peutics].

θεραπεύω, I attend, pay court to, heal (*thera-*

*θεωρέω*, I contemplate. Cf. θεωρία.

κάμνω, I am tired, exhausted, ill.

κινδυνεύω, I incur danger, hazard. Cf. κίνδυνος.

κινέω, I move, stir, rouse (L. *cieo*).

κλίνω, I bend, lay down (L. *clinus*, re-cline, clinical).

κοιμάω, I lull to rest (*cemetery*).

κομίζω, I bring.

κοσμέω, I set in order, adorn. Cf. κόσμος.

κρατέω, I prevail; get possession of, τινός; defeat, τινά. Cf. κράτος.

λούω, I wash (L. *lavo*, lotion).

λυπέω, I vex, distress. Cf. λύπη.

μηνύώ, I inform.

μισέω, I hate (*mis-anthrope*).

μισθώω, I let out, lease. Cf. μισθός.

νεύω, I nod (L. *nuo*).

νικάω, I conquer. Cf. νίκη.

οἰκέω, I inhabit (par-ochial, di-ocese). Cf. οἶκος.

οἰκιζω, I colonize, found.

δημιλέω, I associate with, τινί (*homily*). Cf. δημον.

δημολογέω, I agree, τι τινί (*homologous*). Cf. δημον, λέγω.

δρθώω, I set up, restore. Cf. δρθός.

*πατέω*, I tread, trample on (*path, peri-patetic*).

*πιστεύω*, I trust, I believe, *τινός*. Cf. *πίστις*.

*πλανάω*, I lead astray (*planet*).

*πληρόω*, I fill. Cf. *πλήρης*.

*ποιέω*, I make. Cf. *ποιητής*.

*πταλω*, I stumble. Cf. *πίπτω*.

*πτήσσω*, I cower.

*πωλέω*, I sell (*mono-poly*).

*σείω*, I shake (L. *sistrum*).

*σκήπτω*, I press, hurl. Cf. *σκῆπτρον*.

*σκάπτω*, I mock, jest (*scoff*).

*σπεύδω*, I urge on, strive after (L. *studeo*). Cf. *σπουδή*.

*στερέω*, I deprive, *τινός*.

*στεφανώω*, I crown. Cf. *στέφανος*.

*σφάλλω*, I trip up, overthrow (*fall, fell, L. fallo*).

*նβρίζω*, I insult. Cf. *նբրιս*.

*նω*, I send rain, *նει*, it rains (*wet, L. udus*). Cf. *նձար*.

*φθονέω*, I grudge, envy, *τινί τινος* (some one something). Cf. *φθόνος*.

*φλέγω*, I burn (L. *flagro*, *flame*, *phlegm* = inflammation).

*φοβέω*, I frighten. Cf. *φόβος*.

*φράσσω*, I fence in (*dia-phragm, L. farcio*).

*φρονέω*, I think, mean, am minded, with adv. Cf. *φρήν*.

*χρίω*, I anoint (*Christ, chrism*).

*ψεύδω*, I deceive. Cf. *ψεῦδος*.

108. *Exercises on the Indicative Active of Verbs in -ω.*

Ex. 75. κοινὸς ἰατρός σε θεραπεύσει χρόνος. ὥσπερ σὺ κρίνεις τοὺς ἄλλους, οὕτω καὶ σὲ κρίνει ὁ θεός. πολὺ ὄνδωρ φθερεῖ τὴν γῆν, μέτριον δὲ ἀφθόνοντος φύσει τοὺς καρπούς. ὁ γέγραφα, γέγραφα. τὸν Δία πατέρα ἀνδρῶν τε θεῶν τε ὀνόμασταν οἱ ποιηταί πάντων ποιητῶν μάλιστα "Ομηρον τεθαύμακα, δεύτερον δὲ Σοφοκλέα. τοὺς ἄνδρας μᾶλλον ἡ σφετέρα ἀργα ἔσφηλεν, ἡ τὸ ἐκείνων θάρσος. οἱ ποιηταὶ ἄδουσιν ὡς ὁ Κάδμος καὶ ἡ γυνὴ αὐτοῦ Ἀρμονία ὄφεως ἥλλαξαν τύπον. οὐκον δούλειαν ἀμυνεῖτε τῇ πατρίδι; ἡμεῖς ἀεὶ σώφρονα καὶ μέτριον βίον ἡσικήκαμεν. οὐπω τὴν Ἀπτικὴν γῆν πεπάτηκα. ὁ θεοῖς ἔχθρὸς οἵτος Αἰσχίνης πλανήσει ύμᾶς τοὺς ρήμασιν, ὡς Ἀθηναῖοι, καὶ πάντα μᾶλλον λέξει τῶν ἀληθῶν καὶ ἀναγκαίων.

Ex. 76. Whilst he still sees this light of day  
I will count no mortal happy. Ἐτεόcles and Pōlyneices slew each other. To-morrow Prōtagoras will interpret the verses of Homer. Aristides never did an unjust thing. Who will not count him worthy of the greatest honour who saved our city? This man has wronged and insulted many whom the state has counted worthy of honour. The time will come when the Romans will chastise this insolence. Uranus bound the

giants whom he himself begot. Shall we then who are Greeks be slaves to barbarians whom our fathers conquered on this very spot (*lit.* here, on the spot)? The wise and just orator will not counsel the pleasantest, but the best things. Why did you not defend us, O friends? Already the enemy have cut the trees and carried off (*ἀρπάζω*) the sheep and the corn. The physician lulled to rest the pain with certain (*τις*) leaves and drugs.

Ex. 77. Οὗτος ὡς ἀληθῶς εὐδαιμονήσει ὅστις τὸν σώφρονα βίον τοῦ ἀκρατοῦς ἡδίονα κέκρικε. Κόνων τοὺς Ἔλληνας ἡλευθέρωσε καὶ τὰ τῆς πατρίδος τείχη ὥρθωσεν. οὐδεὶς ἡμᾶς πείσει ὡς ὁ τῶν θεῶν βασιλεὺς τὸν ἑαυτοῦ πατέρα ἔδησεν, καὶ τοιαῦτα ἔδρασεν οὐδὲ οἱ κάκιστοι τῶν βροτῶν. τοὺς μὲν πολεμίους εἰρξας τῆς πόλεως, ὡς δέσποτα, τὸν δὲ θάνατον τοῦ σοῦ οἴκου οὐκ εἰρξεις. αὐτίκα ὑσει ὁ θεός, ἥδη γὰρ ἐπτήχασιν οἱ ὅρνιθες. φόνου τοῖς τοῦ πατρὸς φονεύσιν ἥλλαξεν Ὁρέστης. πένητες ἡμεν, ἀλλ' οὐποτε χρήματα οὐδὲ σῆτον γῆτήσαμεν οὐδὲ ἐκλέψαμεν, ταῦς δὲ ἡμετέραις χερσὶ τὰ ἀναγκαῖα πολλῷ πόνῳ ἐλάβομεν μισθὸν τῶν τοῦ σώματος ἔργων. παντὸς μᾶλλον ἡ τῶν τυράννων ὑβρις ἐκίνησε τὸν δῆμον. οὐποτε ὑστερον ἡ μῆτηρ τὸ φίλον τέκνου κλινεῖ οὐδὲ κοιμήσει, οὐποτε ἔωθεν ἐγερεῖ. καλλίστοις νόμοις ὁ Σόλων τὴν πόλιν ἐκόσμησεν. Πολυνείκους νεκρὸν Ἀντιγόνη ἐκλεψε καὶ ἔθαψε.

Ex. 78. Not even the most terrible winds will shake the rock, nor will anger disturb the soul of the philosopher. Plato and Xēnōphanes did not agree with Homer (in) this, that the gods wronged one another and envied men. Those whom the Athenians have enslaved, we will set free. The wise man will not trust to every word, but will examine the proofs. Where we sought pleasure and honour, there we found pain and disgrace. The temperate man will never insult the unfortunate. With such drugs Mēdēa (Μῆδεια) anointed her gift. O father, you have deprived your son of the fairest hope. The ambitious orators have sold the (interests) of their country to the enemy. Where the way was difficult, the asses stumbled less than the horses. When they had done these (things) Alcibiades nodded to the boy, and immediately he brought another larger bowl of wine. The Syracusans obtained great glory when they conquered the Athenians.

Ex. 79. Ἀντιγόνη, δτι τὸν τοῦ ἀδελφοῦ νεκρὸν ἔλουσε καὶ ἐκόσμησεν, ὁ Κρέων ἔκτεινε. οὐχ ἅπαξ ἀλλὰ πολλάκις οἱ Ἀθηναῖοι τοὺς Πέρσας μάχη κεκρατήκασι. πολλάκις ἔπταισεν ἡ Ὕβρις καὶ ἡ ὀργή. οὐποτε τὴν σοφίαν ἐπώλησεν ὁ Σωκράτης, οὐδὲ μισθὸν ἔλαβε τῆς παιδείας. είτα ἔσκηψε τὸ βέλος ὁ Ζεὺς καὶ τοὺς τῶν ἀσεβῶν οἴκους δεινοτάτῳ πυρὶ ἔφλεξεν. τὰ μὲν θεῖα ἔάσομεν, αὐτὰ δὲ τὰ ἀνθρώπινα τίς ποτε τούτων τῶν σοφιστῶν σαφῶς ἐρμηνεύσει; οὗτος οὖν σκάψει ἀεὶ καὶ

ἐλέγξει τοὺς ἄλλους ὁ Σωκράτης, ἡμεῖς δὲ πτήξομεν ἄπαντες καὶ συγὴν φυλάξομεν; πολλὰ κεκινδυνεύκαστι καὶ πολλοῖς πόνοις ὡμιλήκαστιν οἱ στρατιῶται, τέλος δὲ οὐνικήκαστι καὶ οἴκαδε ἥκουσι πάλιν. τὸ τῶν Ἐρμῶν ἐμήνυσε τοῖς ἄρχονσιν ὁ Ἀνδοκίδης καὶ τὴν ἑαυτοῦ καὶ τῶν ἄλλων ἀδικίαν ἔφηνεν, ἡσαν δὲ οἱ τὴν αἰτίαν ψευδῆ ἐνόμισαν. οἱ Πλαταιεῖς τὸ κενὸν τοῦ τείχους ξύλοις καὶ λίθοις ἐπλήρωσαν. τὴν Ἰταλίαν ὥκισαν πρῶτοι Αἴσσονες.

Ex. 80. The engines (*μηχανή*) of the enemy rather frightened than hurt the soldiers. Lycurgus did not fence his city with walls but with the virtue of the citizens. We will sacrifice to the divinities such (things) as are (the) custom. Whoever will do just (actions), he shall always everywhere fare well. Alexander crowned the tomb of Achilles. The seers thought it a sign of great evils when Phœbus shook his own sacred island Dēlos. The good (man) will always strive after this most of all, how he shall defend the right (*τὸ δίκαιον*). Such an action neither will the citizens themselves do willingly (*lit. willing*) nor will the rulers allow it. What in the world (*ποτέ*) shall we say, my friends (*ὦ ἄνδρες*), for this is a terrible question which Socrates has asked (*lit. has asked this a terrible thing*). He was a youth then and high minded (*lit. minded greatly*), but his hopes deceived him and now old age and disease have taken him.

Ex. 81. μεγάλην ἐλπίδα είχον ὡς οἱ πρέσβεις  
 ἥδη τὴν ὄδὸν ἡνύκεσαν. χρόνῳ πέφηνας, ὡς τέκνουν,  
 τοὺς μὲν ἔχθροῖς φόβοις, τῇ δὲ μητρὶ φῶς ἡλίου  
 λαμπρότερον. οἱ Λακεδαιμόνιοι μάλιστα τῶν στρα-  
 τηγῶν Βρασίδαν ἐτίμησαν. οἱ μὲν ξένοι ἐπεφεύ-  
 γεσαν, οἱ δὲ Ἀθηναῖοι ἔτι έαυτοῖς ἐπεποίθεσαν,  
 καὶ τοσαύτην δύναμιν τῶν πολεμίων μόνοι ημενον.  
 νῦν καιρός ἐστιν, ὡς ἄνδρες, τὰ γὰρ ἄκρα λελούπασιν  
 οἱ πολέμιοι. οὐκον τοῦτο λέληθέ σε, ὡς θαυμα-  
 στότατε, ὅτι οἱ ἡμέτεροι ἔφυγον χθὲς, οἱ δὲ πολέμιοι  
 ἐκράτησαν; νόσῳ καὶ πολέμῳ δεινῷς ἔκαμον οἱ  
 Ἀθηναῖοι.

Ex. 82. Then first the young soldier dipped  
 his spear in blood. What arts, what contrivances  
 did they not weave? Dædalus invented (*εύρισκω*)  
 many wonderful contrivances. I will never love  
 him (*οὐτος*) who slew my father. The envy of  
 Zeus smote (*βάλλω*) the leader, Agamēmnōn.  
 Orestes cut his locks (*θρίξ*) (as) a sign of grief.  
 Whither hast thou fled my father, to what hope  
 hast thou again trusted? O foolish slave, none of  
 these things have escaped the eye of your master.

109. *Contracted tenses of vowel verbs. Active Voice. Indicative Mood.*

As already stated the verbs in *αω*, *εω*, and *οω*,  
 suffer contraction in the Present and Imperfect  
 tenses. The most frequent contractions are *αε*  
 into *α*; *αο* into *ω*; *εε* into *ει*; *εο*, *οε*, and *οο* into  
*ου*; *οει* into *οι*.

## Present Tense.

S.	Stem, τιμα.	Cf. L. <i>timi</i> (s)o.	Stem, τιμα.	Cf. L. <i>timi</i> (s)o.	Stem, τιμα.	Cf. L. <i>timi</i> (s)o.
S.	1. τιμάω	τιμᾶω	τιμάω	τιμᾶω	τιμάω	τιμᾶω
2.	τιμάσαις	τιμᾶς	τιμάσαις	τιμᾶς	τιμάσαις	τιμᾶς
D.	τιμάσειν	τιμᾶς	τιμάσειν	τιμᾶς	τιμάσειν	τιμᾶς
D.	τιμάστον	τιμᾶτον	τιμάστον	τιμᾶτον	τιμάστον	τιμᾶτον
D.	τιμάστον	τιμᾶτον	τιμάστον	τιμᾶτον	τιμάστον	τιμᾶτον
Pl.	τιμάσομεν	τιμᾶμεν	τιμάσομεν	τιμᾶμεν	τιμάσομεν	τιμᾶμεν
2.	τιμάστε	τιμᾶτε	τιμάστε	τιμᾶτε	τιμάστε	τιμᾶτε
3.	τιμάσουσι(ν)	τιμᾶσι(ν)	τιμάσουσι(ν)	τιμᾶσι(ν)	τιμάσουσι(ν)	τιμᾶσι(ν)

## Imperfect Tense.

S.	έτιμασον	έτιμων	έφιλεσον	έφιλεσιν	έφιλεσες	έφιλεσιν
2.	έτιμασες	έτιμασ	έφιλεσ	έφιλεσι	έφιλεσε	έφιλεσι
3.	έτιμασε	έτιμα	έφιλε	έφιλε	έφιλε	έφιλε
D.	έτιμαστον	έτιμαστον	έφιλέστον	έφιλέστον	έφιλέστον	έφιλέστον
3.	έτιμαστην	έτιμαστην	έφιλέστην	έφιλέστην	έφιλέστην	έφιλέστην
P.	1. έτιμασομεν	έτιμασμεν	έφιλέσομεν	έφιλέσομεν	έφιλέσομεν	έφιλέσομεν
2.	έτιμαστε	έτιμαστε	έφιλέστε	έφιλέστε	έφιλέστε	έφιλέστε
3.	έτιμασον	έτιμασων	έφιλεσον	έφιλεσιν	έφιλεσες	έφιλεσιν

Monosyllabic stems in *ε*, with the exception of *δέω*, I bind, admit only the contraction *ει*. Thus *πλέω*, I swim (*fluo*, *float*), *πνέω*, I breathe (cf. *πνεῦμα*), *ρέω*, I flow (*rheum*, L. *ruo*), are uncontracted in the 1st sing. and pl. and the 3rd pl. of the present; *πλέω*, *πλέομεν*, *πλέουσιν*, but *πλεῖς*, *πλεῖ* &c.

Some stems in *α* are contracted into *η* instead of *ā*, as *ζάω*, I live (cf. *ζῶν*) contracted *ζῶ*, *ζῆς*, *ζῆ* &c.

### 110. Exercises on the Contracted Verbs.

Ex. 83. *ἀεὶ μὲν ὁ Σωκράτης, τι ἐστιν ἀρετὴ, ἡρώτα, ἐπεὶ δὲ ἄλλοι ἄλλας γνώμας ἔφηναν, τέλος Ἀριστοτέλης μετρίαν ψυχῆς ἔξιν ἀρετὴν ὀνόμασεν. ὡς ῥήτωρ σοφὸς, μεγάλους ῥήμασι μικρὰς γνώμας ἐκόσμει ὁ Γοργίας. Ζεφύρου πνεῦμα κοιμᾷ τὴν τῶν κυμάτων ὄργην. Οἱ Ἀθηναῖοι νικῶσι τῇ μάχῃ καὶ τῆς πόλεως κρατοῦσιν. Νικίαν καὶ τοὺς στρατιώτας πάντα ἥδη πανταχόθεν ἐλύπει. τὴν δίκην καὶ τὰ θεῖα πάντα ἐπάτουν οἱ ἀσεβέστατοι. πέντε καὶ εἴκοσι ναῦς πληροῦσιν οἱ στρατηγοὶ καὶ πλέουσιν οἰκαδε. τέως μὲν εὐδαιμόνως ἔζη ὁ Κροῖσος καὶ τὴν ἑαυτοῦ γῆν φέκει, ἐπειτα θεῶν φθόνος ἔλαβεν αὐτόν. οἱ ποιηταὶ λέγουσιν ὅτι πάντων μάλιστα ἀλλήλους ἐφιλείτην Πυλάδης καὶ Ὁρέστης.*

Ex. 84. We ask justice, not pity; our pay, not a gift. The Spartans were neither fleeing themselves, nor allowing others (to flee). We

count worthy of honour those who honour old-age. From thence flow many springs ( $\pi\eta\gamma\eta$ ) of pure water. All the young among (*lit. of*) the Athenians were then absolutely breathing fire. We all seek happiness, but only he who practises virtue is truly happy. Cimon the son of Miltiades was freeing those whom the Persians had enslaved. Some of the philosophers say that the blood, others that the breath, is that with which we think ( $\phi\rho\omega$ ), but the best agree with Plato, that ( $\omega\varsigma$ ) the soul is no part of the body, but something divine and immortal, which inhabits and moves the whole body.

## XV. VERBS IN -ω. INDICATIVE MOOD.

### PASSIVE VOICE.

#### III. *Formation of Tenses.*

The tenses of the Passive Voice may be distributed into four classes according to their formation : (1) the Present and Imperfect, which are connected in form with the Pres. Active ; (2) the Perfect, Pluperfect, and Future Perfect, or Paulo Post Future, which are connected in form with the Perfect Active ; (3) the 1st Aorist and 1st Future, which are formed from the verbal stem with the stem vowel modified as in the Perfect ; (4) the 2nd Aorist and 2nd Future which follow the pure verbal stem.

The tenses of the Passive Voice, as those of the Active, are all strictly speaking formed from

the Verbal Stem, but as the same modifications of the verbal stem appear in several of the tenses, it is practically more convenient to consider these modifications to be made once for all in some one tense, and to derive the allied tenses from this, *e. g.* the Pres. Pass. from the Pres. Act., the Perf. Pass. from Perf. Act. &c.

### 112. *Present and Imperfect Indicative Passive.*

The Pres. Ind. Pass. is formed from the Pres. Ind. Act. by changing the final *ω* into *ομαί* as *λύ-ω* *λύ-ομαί*, I am loosed, or being loosed.

The Imp. Ind. Pass. is formed from the Pres. Ind. Passive by prefixing the Augment, and changing *μαί* into *μην*, as *λύο-μαί*, *ἐ-λυό-μην*, I was being loosed.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>Pres.</i>	1. <i>λύομαί</i>	<i>λύόμεθον</i>	<i>λύόμεθα</i>
	2. <i>λύῃ</i> or <i>-ει</i>	<i>λύεσθον</i>	<i>λύεσθε</i>
	3. <i>λύεται</i>	<i>λύεσθον</i>	<i>λύονται</i>
<i>Imp.</i>	1. <i>ἐλύομην</i>	<i>ἐλυόμεθον</i>	<i>ἐλυόμεθα</i>
	<i>ἐλύου</i>	<i>ἐλύεσθον</i>	<i>ἐλύεσθε</i>
	<i>ἐλύετο</i>	<i>ἐλυέσθην</i>	<i>ἐλύοντο</i>

The 2nd sing. of the Pres. is contracted from the older form *λύε(σ)αι*, the 2nd sing. of the Imp. from *ἐλύε(σ)ο*. The connexion of the terminations of the three persons of the singular with the pronominal roots is plainly seen in *λύο-μαί*, *ἐλυό-μην*, cf. *με*; *λύεται*, *ἐλύε-σο*, cf. *σε*; *λύε-ται*, *ἐλύε-το*, cf. *το*.

The 3rd sing. and 1st and 3rd pl. of the pres. may be compared with the L. *solv-itur, solv-imur, solv-untur*.

[Write out the Pres. and Imp. Pass. of *τύπτω, λέγω, πείθω, ἀγγέλλω*.]

### 113. *Perfect, Pluperfect and Future Perfect of the Passive Voice.*

The Perf. Ind. Pass. is formed from the Perf. Ind. Act. by changing the final *κα* into *μαι*, wherever the Active preserved the final *κα* with characteristic unaltered, as *λέλυ-κα, λέλυ-μαι*, I have been loosed.

But in the mute conjugations where the characteristic was altered or dropped before *κα* the rule is modified as follows.

*Labials.* *φα* into *μμαι*.

*φα* for  $\left\{ \begin{array}{l} \pi\kappa\alpha \\ \beta\kappa\alpha \\ \phi\kappa\alpha \end{array} \right\}$  is changed into *μμαι* for  $\left\{ \begin{array}{l} \pi\mu\alpha\iota \\ \beta\mu\alpha\iota \\ \phi\mu\alpha\iota \end{array} \right\}$

<i>Perfect Active.</i>	<i>Perfect Passive.</i>
<i>τέτυφα</i> = <i>τετυπ-κα</i>	<i>τέτυμμαι</i> = <i>τετυπ-μαι</i>
<i>τέτριφα</i> = <i>τετριβ-κα</i>	<i>τέτριμμαι</i> = <i>τετριβ-μαι</i>
<i>γέγραφα</i> = <i>γεγραφ-κα</i>	<i>γέγραμμαι</i> = <i>γεγραφ-μαι</i>

*Gutturals.* *χα* into *γμαι*.

*χα* for  $\left\{ \begin{array}{l} \kappa\kappa\alpha \\ \gamma\kappa\alpha \\ \chi\kappa\alpha \end{array} \right\}$  is changed into *γμαι* for  $\left\{ \begin{array}{l} \kappa\mu\alpha\iota, \text{as} \\ \gamma\mu\alpha\iota \\ \chi\mu\alpha\iota \end{array} \right\}$

<i>Perfect Active.</i>	<i>Perfect Passive.</i>
πέπλεχα = πεπλεκ-κα	πέπλεγμαι = πεπλεκ-μαι
τέταχα = τεταγ-κα	τέταγμαι = τεταγ-μαι
ἢρχα = ἢρχ-κα	ἢργμαι = ἢρχ-μαι

*Dentals.* *κα* into *σμαί*.

In this conjugation the characteristic, which was omitted in the active before *κα*, reappears in the form of *σ* before *μαι*, as

<i>Perfect Active.</i>	<i>Perfect Passive.</i>
ἢνυκα = ἢνυτ-κα	ἢνυσμαί = ἢνυτ-μαι
ἐρήρεικα = ἐρηρειδ-κα	ἐρήρεισμαί = ἐρηρειδ-μαι
πέπεικα = πεπειθ-κα	πέπεισμαί = πεπειθ-μαι

The Liquid and Vowel conjugations form the Perfect regularly, except that verbs in *ν* if they have retained *ν* (γ) before *κα* in the Pf. Act., as *φαίνω* (st. *φαν*), Pf. Act. *πέφαγ-κα*, change *γκα* into *σμαί* in the Pf. Pass., *πέφασ-μαι*. Also Vowel Verbs sometimes change *κα* into *σμαί* instead of *μαι*, as *κελεύω*, Pf. Act. *κεκέλευ-κα*, Pf. Pass. *κεκέλευ-σ-μαι*.

The Pluperfect Passive is regularly formed from the Perfect Passive as the Imperfect from the Present, by changing *μαι* into *μην* and prefixing the augment. Pf. *λέλυ-μαι*, Plp. *ἐ-λελύ-μην*, I had been loosed.

The Future Perfect is formed by adding *σμαί* to the verbal stem and prefixing the reduplication, as *λύω*, st. *λυ*, Fut. Pf. *λε-λύ-σμαί*, I shall have been loosed; but as the characteristic of the

mute verbs undergoes the same modifications before the termination *-σουαί* as it does before the termination *-σαι* of the 2nd Sing. Pf. Ind. Pass., the shortest way of getting at the Fut. Perf. is to change the *-αι* of this into *-ομαι*, as Pf. Pass. *πέπλεγμαι*, 2nd Sing. *πέπλεξ-αι*, Fut. Perf. *πεπλέξομαι*.

N.B. The Active Voice in Greek and the Passive Voice in Latin have no form for the Fut. Perf. Its place is supplied in both by means of a periphrasis with the Participle and the Substantive Verb.

**114. Numbers and Persons of the Perfect, Pluperfect, and Future Perfect, Indicative Passive.**

The regular personal endings of the Perf. are shown in the Perf. of *λίω*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λέλυ-μαι	λελύ-μεθον	λελύ-μεθα
2. λέλυ-σαι	λέλυ-σθον	λέλυ-σθε
3. λέλυ-ται	λέλυ-σθον	λέλυ-νται

But they undergo considerable modifications in the three mute conjugations as shown below. [The Dual is not given, as it is easy to supply it from the Plural.]

*Labials.*

- S. 1. γέγραψμαι for γεγραφ-μαι
2. γέγραψαι for γεγραφ-σαι
3. γέγραπται for γεγραφ-ται.

P. 1. γευράμμεθα for γευραφ-μεθα  
 2. γέυραφθε for γευραφ-σθε  
 3. periphrasis for γευραφ-νται

*Gutturals.*

S. 1. πέπλεγμαι for πεπλεκ-μαι  
 2. πέπλεξαι for πεπλεκ-σαι  
 3. πέπλεκ-ται

P. 1. πεπλέγμεθα for πεπλεκ-μεθα  
 2. πέπλεχθε for πεπλεκ-σθε  
 3. periphrasis for πεπλεκ-νται

*Dentals.*

S. 1. πέπεισμαι for πεπειθ-μαι  
 2. πέπεισαι for πεπειθ-σαι  
 3. πέπεισται for πεπειθ-ται

P. 1. πεπεισμέθα for πεπειθ-μεθα  
 2. πέπεισθε for πεπειθ-σθε  
 3. periphrasis for πεπειθ-νται

The periphrasis employed for the 3rd pl. in consonantal stems, owing to the difficulty of pronunciation, is the nom. pl. of the Perfect Participle with *εἰσίν*. The Participle is formed from the 1st Sing. Perf. Ind. by the change of *-μαι* into *-μενος*, *λέλιν-μαι*, *λελύ-μενος*. Thus the periphrastic 3rd Pl. in the case of the three foregoing verbs is *πεπλεγμένοι εἰσίν*, *γευραμμένοι εἰσίν*, *πεπεισμένοι εἰσίν*, lit. they are (having been) woven, &c.

*The rules for the above changes are*

1. Before *μ* every labial becomes *μ*, every guttural *γ*, every dental *σ*.

2. Before  $\sigma$  every dental is omitted, labials combine with  $\sigma$  and become  $\psi$ , gutturals become  $\xi$ .

3. Before  $\tau$  every labial becomes  $\pi$ , every guttural becomes  $\kappa$ , every dental  $\sigma$ .

4. The  $\sigma$  of  $\sigma\theta$  is dropped after consonants. A preceding labial is then changed into  $\phi$ , a guttural into  $\chi$ , a dental into  $\sigma$ ; but a liquid remains unchanged,  $\eta\gamma\gamma\epsilon\lambda\text{-}\theta\epsilon$  for  $\eta\gamma\gamma\epsilon\lambda\text{-}\sigma\theta\epsilon$ , ye have been announced.

The regular personal endings of the Pluperfect are shown in *έλελύμην*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. <i>έλελύ-μην</i>	<i>έλελύ-μεθον</i>	<i>έλελύ-μεθα</i>
2. <i>έλέλυ-σο</i>	<i>έλέλυ-σθον</i>	<i>έλέλυ-σθε</i>
3. <i>έλέλυ-το</i>	<i>έλελύ-σθην</i>	<i>έλέλυ-ντο</i>

These are modified in the consonant conjugations according to the rule given above, as

S. 1. *έγεγράμμην* for *έγεγραφ-μην*  
 2. *έγέγραψο* for *έγεγραφ-σο*  
 3. *έγέγραπτο* for *έγεγραφ-το*

P. 1. *έγεγράμμεθα* for *έγεγραφ-μεθα*  
 2. *έγέγραψθε* for *έγεγραφ-σθε*  
 3. *γεγραμμένοι ήσαν* for *έγεγραφ-ντο*

The personal endings of the Future Perfect are the same as those of the Pres. and 1st Fut. Pass., *λελύσομαι*, *λελύσῃ* or *-ει*, &c.

[Write out the Perf., Plp., and Fut. Perf.

Pass. of *τρίβω*, *βλάπτω*, *ἀρχω*, *τάσσω*, *ἀνύτω*,  
*κρίνω*, *παύω*.]

115. *First Aorist and First Future,  
 Indicative Passive.*

The 1st Aor. Ind. Pass. is formed from the verbal stem by prefixing the augment and adding termination *-θην*. If the Stem vowel is altered in the Perf., the 1st Aor. follows the Perf. Thus *st. λυ*, 1st Aor. Pass., *ἐ-λύ-θην*, I was loosed. *st. τιμα* (Pf. *τετίμηκα*), 1st Aor. Pass., *ἐ-τιμή-θην*, I was honoured.

In consonantal stems the characteristic is altered before *-θην*, according to the rules given in § 114, as follows.

*Labials are changed into φ, as*

*τρίβω* (st. *τριβ*), *ἐτρίφθην* for *ἐ-τριβ-θην*

*τέρπω* (st. *τερπ*), *ἐτέρφθην* for *ἐ-τερπ-θην*

*βλάπτω* (st. *βλαβ*), *ἐβλάφθην* for *ἐ-βλαβ-θην*

*Gutturals into χ, as*

*πλέκω* (st. *πλεκ*), *ἐπλέχθην* for *ἐ-πλεκ-θην*

*τάσσω* (st. *ταγ*), *ἐτάχθην* for *ἐ-ταγ-θην*

*Dentals into σ, as*

*ἀνύτω* (st. *ἀνυτ*), *ἡνύσθην* for *ἡνυτ-θην*

*πείθω* (st. *πιθ*, pf. *πέπεικα*), *ἐπεισθην* for *ἐπειθ-θην*

*ψεύδω* (st. *ψευδ*), *ἐψεύσθην* for *ἐψευδ-θην*

In the Liquid conjugation the characteristic is unchanged before *-θην*, as *ἀγγέλλω* (st. *ἀγγελ*) *ἡγγέλ-θην*; except in some of the verbs in *ν*

which follow the perfect in dropping *v*, as *κρίνω* (*st. κριν*, *pf. κέκρικα*) *ἐκρίθην*; *τείνω* (*st. τεν*, *pf. τέτακα*) *ἐτάθην*.

In the Vowel conjugation *σ* is often prefixed to *θην*, as in the Pf. Pass., *κελεύω*, *pf. κεκέλευσμαί*, 1st Aor. *ἐ-κελεύσ-θην*.

The First Future is regularly formed from the 1st Aor. by dropping the augment and changing *v* into *σομαί*, as *ἐ-λύθην*, *λυθή-σομαί*, I shall be loosed; *ἐ-τάχθην*, *ταχθή-σομαί*, I shall be appointed.

#### 116. *Numbers and Persons of the First Aorist and First Future.*

The personal endings of the Future are the same as those of the Present Passive.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. <i>λυθήσομαι</i>	<i>λυθησόμεθον</i>	<i>λυθησόμεθα</i>
2. <i>λυθήσῃ</i> or <i>-ει</i>	<i>λυθήσεσθον</i>	<i>λυθήσεσθε</i>
3. <i>λυθήσεται</i>	<i>λυθήσεσθον</i>	<i>λυθήσονται</i>

Those of the First Aorist resemble the Historical tenses of the Active Voice.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. <i>ἐλύθην</i>		<i>ἐλύθημεν</i>
2. <i>ἐλύθης</i>	<i>ἐλύθητον</i>	<i>ἐλύθητε</i>
3. <i>ἐλύθη</i>	<i>ἐλυθήτην</i>	<i>ἐλύθησαν</i>

[Write out the 1st Aor. and 1st Fut. Ind. Pass. of *γράφω*, *φιλέω*, *κρύπτω*, *πράσσω*, *ἄρχω*, *φράξω*, *αἴρω*, *φαίνω*.]

117. *Second Aorist and Second Future Indicative Passive.*

As in the Active Voice, the 2nd Aor. and 2nd Fut. are merely rarer forms of Aor. and Fut. confined to the oldest verbs. The 2nd Aor. Pass. is formed from the pure verbal stem by prefixing the augment and adding the termination *ην*, as *τύπτω* (*st. τυπ*) *ἐ-τύπ-ην*, I was struck. As in the case of the Active, when the stem-vowel is *ε*, it is sometimes changed into *α*, as *σπείρω* (*st. σπερ*) 2nd Aor. *ἐσπάρην*; *τρέφω* (*st. τρεφ*) *ἐτράφην*. The personal endings are the same as those of the 1st Aor. Pass.

The 2nd Fut. Pass. is formed from the 2nd Aor. as the 1st Fut. from the 1st Aor. by dropping the augment and changing *ν* into *σομαί*, as *ἐ-τύπη-ν*, *τυπή-σομαί*. The personal endings are the same as those of the 1st Fut. Pass.

[Write out the 2nd Aor. and 2nd Fut. Pass. of *γράφω*, *τρίβω*, *σφάλλω*, *βλάπτω* (*st. βλαβ*), *βίπτω* (*st. βιφ*), *ἀλλάσσω* (*st. ἀλλαγ*), *φαίνω* (*st. φαν*).]

118. *Exercises on the Indicative Passive of Verbs in -ω.*

[N.B. The subject of the Passive Verb is generally the nearer object of the Active as in Latin, *Act. τίπτω τὸν παῖδα, Pass. ὁ παῖς τύπτεται*, but sometimes the remoter object, *Act. πιστεύω τῷ παιδί, Pass. ὁ παῖς πιστεύεται*.

The Agent is most frequently expressed as in Latin by a preposition (*ὑπὸ* = *ab*), but also as in the following exercises by the Dative (the usual construction after the Perfect), *Act. σὺ ταῦτα πέπραχας, Pass. ταῦτα σοὶ πέπρακται.*]

Ex. 85. *τοῖς τῶν ἀλλων κακοῖς παιδευόμεθα.* Πισθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ἀνόμασεν, οἱ δὲ παλαιτεροὶ σοφοὶ ἀνομάσθησαν. οὗτοι δικαιώσ αὐδρειότατοι κρίνονται, οὐλ τά τε δεινὰ καὶ ήδεα σαφέστατα γυγνώσκουσι. ἐκάστῳ τῶν πολιτῶν τὸ ἔδιον ἔργον ἐτάχθη. τῇ σῇ ἀρετῇ καὶ τῇ σῇ φρονήσει σεσώσμεθα, ὡς βασιλεῦ, πάντων ἀ πέπρακται τὴν χάριν σοὶ ἔχομεν ἅπαντες. τίνες ἐκείνων δικαιότερον πᾶσι τοῖς "Ελλησὶ μεμίσηται; οὐχ ὅστις πλεῖστα, ἀλλ' ὃς τὰ βέλτιστα λέγει θαυμασθήσεται. ἐπεὶ τῇ σάλπιγγι ἐσημάνθη, εὐθὺς ἥλαυνον οἱ ἵππεῖς, οἱ δὲ ἄλλοι ὡς τάχιστα δρόμῳ ἔβαινον. τότε δὴ κεκλείστησαν ἡ θύρα. ἡ τῶν Συρακοσίων πόλις μεγάλοις λιμέσιν ἐκεκόσμητο.

Ex. 86. He who always tells the truth will always be trusted. The whole race of our ancient masters has been destroyed. The enemy are being pursued in all directions. The brave will remain there where they have been placed (*τάσσω*), and will never leave their ranks. Men are often more injured by evil counsel than by weakness or cowardice. This is the place where Sophocles is buried (*perf.*). The occasion (*καιρός*) was such as shows who have been best educated, and who are the wisest and bravest.

Of the Grecian poets Homer and *Æschylus* and Sophocles are most admired. Of the cities of Sicily, Naxos was first founded by the Chalcidians (Χαλκιδεύς) and afterwards Syracuse by the Corinthians. Whatever your friend shall command shall be (lit. have been) done.

Ex. 87. τότε πρώτον τὰ ήμέτερα δόρατα συγγενεῖ αἴματι ἐβάφη. ἐνταῦθα πολλὰ μὲν χρήματα καὶ ἴματα ἐκλάπη, πολλὰ δὲ καὶ ἐφθάρη ἄπλως. οὐκοτὲ ἐκεῖνος κακὸς φανήσεται ἀμφοτέρωθεν μάτην ἐρρίφησαν οἱ λόγοι. πάντες κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα. ηὗει ποτὲ χρόνος, ἐπεὶ οἱ τὸν κάλλιστοι καὶ κράτιστοι πάντες τάφῳ κρυβήσονται οὐ σοὶ μόνη βροτῶν ἄχος ἐφάνη, τέκνον. ὁ μὲν οὖν Ἰουδαῖος τὰ ρήματα, ἀ εὐθάδε ἐγράφη, ἐρμηνεύει, καὶ τῷ βασιλεῖ ὅπως αὐτὸς πράξει ὑστερον ἀγορεύει.

Ex. 88. The wretched Olynthians were scattered (*σπείρω*) every where from home. He who injures others will be injured himself. At length thou didst appear (lit. wast shown), O dearest light of golden day. When the youth was already all but (*δεσμὸν οὐ*) winning (*νικάω*), he was tript up and the slower runner obtained the prize. When he was seized, the figure of Prōteus was often changed (*ἀλλάσσω*), at-one-time he appeared a bull, at-another a dog, at-another a bird. They who were nourished by the same mother are now most hostile to each other. No one knows where the great leader was buried.

## 119. Contracted Verbs, Passive Voice, Indicative Mood.

## Present Tense.

S. 1. τημάδομας	τημώδημας	φιλέρομας	φιλούμας	δουλόδομας	δουλούμας
2. τημάτη ογ -ει	τημᾶ	φιλέρη ογ -ει	φιλῆρη ογ -ει	δουλόδη ογ -ει	δουλούδη
3. τημάσται	τημάσται	φιλέσται	φιλῆσται	δουλόσται	δουλούσται
D. 1. τημάδημεθον	τημώδημεθον	φιλέρομεθον	φιλούμεθον	δουλόδομεθον	δουλούμεθον
2. τημάστησθον	τημάστησθον	φιλέστησθον	φιλῆστησθον	δουλόστησθον	δουλούστησθον
3. τημάστησθον	τημάστησθον	φιλέστησθον	φιλῆστησθον	δουλόστησθον	δουλούστησθον
P. 1. τημάδημεθα	τημώδημεθα	φιλέρομεθα	φιλούμεθα	δουλόδομεθα	δουλούμεθα
2. τημάστησθε	τημάστησθε	φιλέστησθε	φιλῆστησθε	δουλόστησθε	δουλούστησθε
3. τημάστησται	τημώδημαται	φιλέστησται	φιλῆστησται	δουλόστησται	δουλούστησται

## Imperfect Tense.

S. 1. ἐτημάδομην	ἐτημώδημην	ἐφιλέρομην	ἐφιλούμην	ἐδουλόδομην	ἐδουλούμην
2. ἐτημάσον	ἐτημᾶ	ἐφιλέσον	ἐφιλῆρον	ἐδουλόδησον	ἐδουλούδησον
3. ἐτημάστο	ἐτημάστο	ἐφιλέστο	ἐφιλῆρομεθον	ἐδουλόδεστο	ἐδουλούδεστο
D. 1. ἐτημάδημεθον	ἐτημώδημεθον	ἐφιλέρομεθον	ἐφιλούμεθον	ἐδουλόδομεθον	ἐδουλούμεθον
2. ἐτημάστησθον	ἐτημάστησθον	ἐφιλέστησθον	ἐφιλῆρομεθον	ἐδουλόστησθον	ἐδουλούστησθον
3. ἐτημάστησθον	ἐτημάστησθον	ἐφιλέστησθον	ἐφιλῆρομεθα	ἐδουλόστησθα	ἐδουλούστησθα
P. 1. ἐτημάδημεθα	ἐτημώδημεθα	ἐφιλέρομεθα	ἐφιλούμεθα	ἐδουλόδομεθα	ἐδουλούμεθα
2. ἐτημάστησθε	ἐτημάστησθε	ἐφιλέστησθε	ἐφιλῆρομεθε	ἐδουλόστησθε	ἐδουλούστησθε
3. ἐτημάστηστο	ἐτημώδηματο	ἐφιλέστηστο	ἐφιλῆρομην	ἐδουλόδομηντο	ἐδουλούμηντο

120. *Exercises on the Contracted Verbs.*  
*Passive Voice.*

Ex. 89. Τὸ μὲν πάλαι ἔργον ἡσκεῖτο, νῦν δὲ λόγος. οἵπερ χθὲς ἐκράτουν, σήμερον κρατοῦνται, αὔριον δὲ ἵστας κρατήσουσι πάλιν. ὁ μὲν πένης οἰκτείρεται, ὁ δὲ πλούσιος φθονεῖται. τοῖς τῶν φίλων λόγοις οἱ ἀγαθοὶ νικῶνται. φιλοῦνται μὲν οἱ τοὺς ἄλλους φιλοῦστι, μισοῦνται δὲ οἱ μισοῦσιν. ήν νῦν Σικελίαν καλούμεν, πρότερον Τρινακρία ἐκαλεῖτο. τοῖς Λακεδαιμονίοις ἀνδρεία φρονήσεως μᾶλλον ἐτιμάτο καὶ ἐθαυμάζετο. οὐχ ἡμεῖς ἀδικούμεθα, ἀλλὰ ἡ πόλις ἀδικεῖται καὶ ὑβρίζεται γε, ἡς πρέσβεις ἡκομεν ἐνθάδε. δικαίως ὑμεῖς, ὡς Ἀθηναῖοι, τῆς καλλίστης τιμῆς ἡξιούσθε, οὐ γε τοιαῦτα ἔργα ἐδράσατε καὶ δουλείαν ἡμύννατε τῇ Ἑλλάδι.

Ex. 90. He who loves others always is, and will be, loved himself. Many are conquered more from their own folly than from the courage or wisdom of their enemies. Italia was formerly called Ausōnia. Not the unjust but the just at last receive the prize and are crowned. All things are sold at Athens, corn and sheep and wine and oil, and the voice of Aeschines. Since every vacuum (*κενόν*) is immediately filled up, the ancients said that a vacuum is hateful to nature. Then (*ἄρα*) envy is agreed by us (to be) a disease of the mind and a cause of pain to him who envies another. At Athens there was then great

fear of sedition and revolution (*πράγματα νεώτερα*), all (things) were being moved and disturbed.

## XVI. MIDDLE VOICE.

### 121. *Different uses of the Middle.*

Besides the Active and Passive Voices, the Greek verb has a third voice resembling the Passive in many of its inflexions, which is called the Middle Voice as it partakes of the nature of both the others.

The proper force of the Middle Voice is reflexive, to express that the Agent is himself the immediate object of his own action. It may thus stand for the accusative of the Reflexive Pronoun joined to the Active Voice, thus *λούομαι* = *λούω* *έμαυτόν* “I wash myself” or “am washed by myself.” It is however more frequently used to express that the agent is, not the immediate, but the remoter object of the action. It will then stand for the Dative of the Reflexive Pronoun, as *άμύνομαι* = *άμύνω* *έμαυτῷ* “I ward off for myself,” “I defend myself.” *δουλοῦμαι τινα* “I enslave some one to myself.”

Besides these principal uses the Middle has other idiomatic uses which must be learnt by observation. In general it may be said, that the Middle differs from the Active, as it implies an interest in the action on the part of the agent, and thus gives a *subjective* character to what in the Active is *objective*. Thus *όριζω* is strictly “I

limit by outward act,"—"I mark out," but the Middle *ōpiζōpau* is "I limit to myself mentally" = "I define." In many cases however it is mere matter of usage whether the Active or Middle should be employed; just as in other cases it is difficult to decide whether the word employed is to be considered a Middle or a Passive. Several verbs have no Middle Voice, but supply its place by the Active with the Reflexive Pronoun.

We find something analogous to the Middle in the use of several Latin Passives, such as *vertor* I turn myself, *fallor* I deceive myself, *lavor* I bathe. It has even been maintained that this was the original force of the Passive both in Latin and Greek, and that the common Passive use is merely derivative as in the case of the French Reflexive verb. Compare such phrases as 'se manger,' 'se trouver,' 'se faire.'

#### 122. *First and Second Aorist and Future of the Indicative Middle.*

The only forms peculiar to the Middle Voice in Greek are those for the Future and Aorist, and even the Future is often used with a passive signification. The Present, Imperfect, Perfect, and Pluperfect are the same as those of the Passive.

The Fut. Mid. is formed from the Fut. Act. by changing *ω* into *oμai* as *λύσ-ω*, *λύσ-ομai*, *γράψω*, *γράψ-ομai*. In the circumflexed Future the meeting vowels are contracted into *ov*, as *φαίνω* Fut

Act. (φανέω) φανώ, Fut. Mid. (φανέομαι) φανοῦμαι, so ἐλπιώ, ἐλπιοῦμαι.

The 1st Aor. Mid. is formed from the 1st Aor. Act. by adding the termination *μην*, as ἐλυσά-μην, ἔφηνα, ἔφηνά-μην. When the 2nd Aor. is used it is formed by changing the final *ν* of the 2nd Aor. Act. into *μην*, as ἔβαλο-ν ἔβαλό-μην.

The personal endings of the regular Fut. are the same as those of the Pres. λύομαι; those of the circumflexed Fut. are like the Pres. φιλοῦμαι.

The personal endings of the 2nd Aor. are the same as those of the Imp. ἐλυόμην.

The personal endings of the 1st Aor. are shown in ἐλυσάμην.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1.	ἐλυσάμην	ἐλυσάμεθον	ἐλυσάμεθα.
2.	ἐλύσω	ἐλύσασθον	ἐλύσασθε.
3.	ἐλύσατο	ἐλυσάσθην	ἐλύσαντο.

The 2nd sing. ἐλύσω is contracted from ἐλύσασθον for ἐλύσασθο.

[Write out in full the tenses of the Indicative Middle of γράφω and ἀγγέλλω, and the 2nd Aor. Ind. Mid. of πείθω and βάλλω.]

### 123. *List of Middles.*

[The following list of Middles will serve to illustrate the various idiomatic uses of this voice. Some of them might also be explained as Passives.]

ἄγομαι, I lead for myself, marry = L. duco.

αἴρομαι, I take for myself, choose.

*αἴρομαι*, I take up for myself, undertake.

*αἰσχύνομαι*, I shame myself, feel shame, reverence,  
τινά.

*αἰτέομαι*, I ask from the heart, entreat.

*ἄπτομαι*, I fasten myself to, cling to, grasp, τινός.

*ἄρχομαι*, I begin, τινός (more common than the  
Act. in this sense).

*βουλεύομαι*, I counsel myself, deliberate.

*γεύομαι*, I taste, τινός. Act. *γεύω*, I give to taste  
(L. *gustus, gusto*).

*γράφομαι*, I note down for myself, get written  
down, indict, τινά. Cf. *γραφή*.

*διδάσκομαι*, I have some one taught, τινά.

*δουλόομαι*, I enslave to myself.

*εὑρίσκομαι*, I find for myself, procure.

*ἔχομαι*, I hold myself to, lay hold of, τινός.

*κοιμάομαι*, I lull myself to rest, fall asleep.

*κομίζομαι*, I get back for myself, recover.

*κόπτομαι*, I beat myself, bewail, τινά. Cf. L.  
plango.

*ἱανθάνομαι*, I escape myself, forget, τινός.

*λύομαι*, I get loosed, I ransom.

*μισθόομαι*, I get let out, hire.

*παύομαι*, I stop myself, cease.

*πείθομαι*, I yield, obey, believe, τινά.

*πλανάομαι*, I wander.

*ποιέομαι*, I make to myself, esteem. Also in  
periphrases, π. *πόλεμον*, I wage war, &c.

*σέβομαι*, I feel awe, I worship, τινά. (More com-  
mon than the Act.)

*στέλλομαι*, I get myself ready, set out.

*στεφανόμαι*, I crown myself.

*τάσσομαι*, I arrange myself, draw up.

*τρέπομαι*, I turn myself. 1st Aor., I turned from myself, put to flight.

*φαίνομαι*, I show myself, appear.

*φέρομαι*, I carry off for myself, gain.

*φοβέομαι*, I feel terror, am afraid of, fear, *τινά*.

*φυλάσσομαι*, I guard myself, I guard against, I shun, *τινά*.

*χρίομαι*, I anoint myself, or, for myself.

#### 124. Exercises on the Middle Voice.

Ex. 91. *τοιαῦτα ἐβούλευσεν* ὁ Φωκίων, *ὑστερον* δὲ *καὶ οἱ ἄλλοι ἐβούλευντο καὶ οὐδαμῶς ἐπείθοντο αὐτῷ*. *ἡμεῖς μὲν ἔωθεν ἐστειλάμεθα, οἱ δὲ πολέμοι, ὡς ἔμαθον τὴν ὁδὸν, καὶ αὐτοὶ οὐδὲν ἡσσον ἐτάξαντο*. *πῶς γὰρ οὐκ ἀδικώτατος εἰ, διὸς νέαν καὶ καλὴν γέρων ἄγει; πόλεμον αἰρόμεθα, ὡς ἄνδρες, δεινότατον καὶ μέγιστον καὶ οὐχ οἷον τὸ πρὶν ἡρόμεθα. τίνα μᾶλλον τούτου στρατηγὸν αἰρησόμεθα διὸς τὰ τῆς πόλεως ἡμῶν ὕρθωσε. δεστις ἄρα τοὺς πολίτας δουλώσεται καὶ ὡς ἀληθῶς τύραννος φανεῖται, τούτον ὑμεῖς μακάριον νομιεῖτε. οὕτως οὖν πάνυ ἐκρατήθσαν τότε οἱ Ἀθηναῖοι, *ὑστερον* δὲ οὐ πολὺ τὴν ἀρχὴν ἐκομίσαντο πάλιν. ἄξιον μισθὸν φέρεσθε τῆς πρὶν ἀργίας τε καὶ δειλίας. αἴτειτε καὶ οὐ λαμβάνετε διτι κακῶς αἰτεῖσθε. ὡς πάντων ἀθλιώτατε, διὸ τοὺς μὲν*

έχθροὺς εὗ ποιεῖς, τοὺς δὲ φίλους αὐτὸν ἔχθιστον τεποίησαι. ἀεὶ μὲν, ὁ Πολύκρατες, τὸν φθόνον ὡς ἀνὴρ σώφρων ἐφυλάξω, τὴν δὲ μοῖραν ὅμως οὐδεὶς βροτῶν πέφευγε. ἐνταῦθα οἱ μὲν Ἀργεῖοι οἴκαδε ἐτρέποντο, οἱ δὲ Ἀθηναῖοι ἐμενον ἔτι καὶ τοὺς βαρβάρους ἐτρέψαντο.

Ex. 92. The goddess clung to the knees of Vulcan and entreated a gift. Why does Charmidès have his son taught (to be) a good horseman, but not a good citizen? He is such an one as (*lit.* who) reverences neither his parents nor his king but loves and admires himself alone. He has never tasted true pleasure who has not shunned pleasure. The horsemen were next (*lit.* held themselves) to the hoplites. When we (had) bathed and anointed we began our dinner, but as soon as we tasted the wine which the barbarians brought, immediately we were all falling asleep. Anytus and Mēlitus indicted Socrates and persuaded the people that he was (*lit.* is) worthy of death. Prōmētheus was always benefiting mortals, but he was only procuring pains and toils for himself (as) a reward for his humane disposition (*τρόπος*). The Syrians do not even yet forget the death of Adōnis, but still even now bewail him. We ransomed our friends whom the enemy were guarding, and at the same time we recovered the dead bodies. Iphicratēs hired the army of Charidēmus, for this Charidēmus used to let-out

himself and his soldiers. The Syracusans esteemed their victory a great thing and crowned themselves, for before they were afraid of the Athenians.

125. *Deponent Verbs.*

Deponent verbs are properly Middles which have no corresponding Active form. Sometimes they have only the Passive form of the Aorist, and use this in a Middle sense; they are then called Passive Deponents. At other times they have both the Middle and Passive forms of the Aorist. In this case the Passive form generally retains a Passive signification. This is sometimes the case with the Perfect also.

126. *List of Deponents.*

*αιτιάομαι*, I accuse, *τινός*, of something. Cf. *αιτία*.  
*ἀλλομαι*, I leap (L. *salio*).

*ἀσπάζομαι*, I salute, embrace (*Aspasia*).

*βιάζομαι*, I force. Cf. *βία*.

*δέχομαι*, I receive. Cf. *δέξια*.

*ἴπομαι* (imp. *εἰπόμην*), I follow, *τινί* (L. *sequor*).

*ἐργάζομαι* (imp. *εἰργαζόμην*), I work. Cf. *ἔργον*.

*εὐχομαι* (imp. *ηὐχ-* or *εὐχ-όμην*), I pray. Cf. *εὐχή*.  
*ἡγέομαι*, I guide, lead, *τινος* or *τινί*, I regard,  
 think = L. *duco*. Cf. *ἡγεμών*.

*ἡδομαι*<sup>1</sup>, I enjoy, *τινί*. Cf. *ἡδονή*.

*θεάομαι*, I behold. Cf. *θέα*.

<sup>1</sup> A passive deponent.

ἰάομαι, I heal. Cf. ἰατρός.

κτάομαι, I acquire. Perf. κέκτημαι, I possess. Cf. κτῆσις.

λογίζομαι, I reckon. Cf. λόγος.

μέμφομαι, I blame (*Motus*).

μιμέομαι, I imitate. Cf. μίμησις.

χαρίζομαι, I gratify, indulge, favour, *τινί*. Cf. χάρις.

χράομαι, I use, *τινί*. Cf. χρῆσις. (Contraction in *η* like ζάω.)

### 127. Exercises in Deponent Verbs.

Ex. 93. Δικαίως τούτους λυπηροτάτους ἥγουμεθα, οἵτινες τοὺς ἄλλους αἴτιωνται ἀεὶ, τῶν δὲ σφετέρων ἀμαρτιῶν λανθάνονται. πάντως σοὶ χαρεῖται ὁ βασιλεὺς, τῷ σῷ γάρ πατρὶ ἱάθη ποτέ. ἐπειδὴ τὴν θάλασσαν ἐθεάσαντο, εὐθὺς ἥσθησαν θαυμαστῶς καὶ ἡσπάσαντο ἀλλήλους ἀπαντεῖς. οὐκ ἐβιάσθην ἀλλὰ ἐκῶν εἰπόμην καὶ ἐχαριζόμην τῷ ἀνθρώπῳ ποίους βροτοὺς ἐθεασάμεθα τότε, ὡ φίλε, πανταχῷ γάρ ἐστρέφοντο καὶ ἥλλοντο καὶ πᾶν σχῆμα ἐμιμοῦντο τοῖς σώμασιν. σχεδὸν γὰρ πάντες οἱ ρήτορες ἀδίκως τῇ τέχνῃ ἐχρώντο, ὅμως δὲ οὐ τὴν τέχνην ἐμέμψαντο ἀλλ' αὐτοὺς τοὺς ἀνθρώπους οἱ ὡς ἀληθῶς φιλόσοφοι. πολλὰ ἄδικα καὶ ἀσεβῆ εἴργαστο ὁ ἀνὴρ ἐκεῖνος. πλείονα καὶ θαυμαστότερα ἔργα οἱ νῦν ἡ οἱ πρότερον εἴργασμένοι εἰσίν. τῷ μὲν Εὐριπίδῃ τὰ μὲν καλῶς εἴργασται τῶν δραμάτων, τὰ δὲ κακῶς, τοῦ δὲ Σοφοκλέους πάντα κάλλιστά ἔστιν.

**Ex. 94.** They never blamed themselves, but always thought the state or the laws or the rulers the cause of their own errors and troubles (*πόνος*). There are who think the gods harsh and terrible, and so pray to them as to enemies from fear, but there are who think them kind and gracious, and pray to them piously as to wise and powerful friends. Men naturally follow and imitate their superiors and lead and force their inferiors. We not only use our senses, but we also enjoy their use. The enemy were reckoned (to be) not less than 10,000 hoplites. When he had reckoned up all the evils of life, the wretched man prayed to the gods (for) death. Whether is he worthy of greater punishment who forced the citizens or he who bribed them (*lit.* was persuading by money)? I never enjoyed anything more than this spectacle. In vain have we used sacrifices and prayed to the gods ; they favour the enemy and do not hear our prayers.

### XVII. VERBS IN *-μι*.

The verbs in *-μι* differ from the verbs in *-ω* in the Pres. Imperf. and 2nd Aor. They are comparatively few in number, but they belong to the most ancient roots, and for this and other reasons are considered to preserve the oldest forms of the Greek verbal inflexions. Compare the Latin verbs *sum* and *inquam*.

Verbs in *-μι* are subdivided according to the characteristic into stems in *α* (*στα*), stems in *ε* (*θε*), stems in *ο* (*δο*), stems in *υ* (*δεικνυ*).

### 128. Formation of Tenses.

The Present is formed from the stem by adding the termination *-μι* and lengthening the stem-vowel, and in some monosyllabic stems by the reduplication of the initial consonant with *ι*, thus

*st. στα.* Pres. *ἰ-στη-μι* (for *σι-στη-μι*), I make to stand, set up (L. *sto, si-sto*). Cf. *στάσις*.

*st. θε.* Pres. *τι-θη-μι* (for *θι-θη-μι*), I put (deem). Cf. *θέσις*.

*st. δο.* Pres. *δι-δω-μι*, I give (L. *do*). Cf. *δόσις, δῶρον*.

*st. δεικ(νν).* Pres. *δείκνυ-μι*, I show (L. *dico, dixit, para-digm*).

The verbs in *-νυμι* insert the syllable *νν* between the pure verbal stem and the termination; if the pure stem ends with a vowel the *ν* is doubled, thus, pure stem *δεικ*. gives the present *δείκ-νυμι*, but the pure stem *κερα* gives *κερά-ννυμι*, I mix.

The Imp. is formed from the Pres. by prefixing the augment and changing the termination *μι* into *ν*, as *τιθη-μι, ἐ-τιθη-ν*.

The 2nd Aor. is formed from the verbal stem by prefixing the augment, lengthening the stem

vowel and adding *v*, as *st. θε*, 2nd Aor. *ξ-θη-ν*. Verbs in *-νυμι* have generally no 2nd Aor.

All other tenses follow the *ω* conjugation and are formed from the verbal stem thus :

*st. στα.* (*στάω*), fut. *στήσω*.

*st. θε.* (*θέω*), fut. *θήσω*.

*st. δο.* (*δόω*), fut. *δώσω*.

*st. δεικ.* (*δείκω*), fut. *δείξω*.

Even in tenses which properly belong to the conjugation in *μι* we occasionally meet with forms which belong to the conjugation in *ω*, as if from *τιθέω*, &c.

### 129. *Indicative Active in -μι.*

#### *Present.*

<i>Sing.</i>	1. <i>ἴστημι</i>	<i>τίθημι</i>	<i>δίδωμι</i>	<i>δείκνυμι</i>
	2. <i>ἴστης</i>	<i>τίθης</i>	<i>δίδως</i>	<i>δείκνυς</i>
	3. <i>ἴστησι</i>	<i>τίθησι</i>	<i>δίδωσι</i>	<i>δείκνυσι</i>
<i>Dual.</i>	2. <i>ἴστάτον</i>	<i>τίθετον</i>	<i>δίδοτον</i>	<i>δείκνυτον</i>
	3. <i>ἴστάτον</i>	<i>τίθετον</i>	<i>δίδοτον</i>	<i>δείκνυτον</i>
<i>Plur.</i>	1. <i>ἴσταμεν</i>	<i>τίθεμεν</i>	<i>δίδομεν</i>	<i>δείκνυμεν</i>
	2. <i>ἴστάτε</i>	<i>τίθετε</i>	<i>δίδοτε</i>	<i>δείκνυτε</i>
	3. <i>ἴστάσι(ν)</i>	<i>τίθέασι(ν)</i>	<i>διδόάσι(ν)</i>	<i>δείκνύāσι(ν)</i>
				<i>οτ</i>
				<i>δείκνύουσι(ν)</i>

#### *Imperfect.*

<i>Sing.</i>	1. <i>ἴστην</i>	<i>έτιθην</i>	<i>έδιδων</i>	<i>έδείκνυν</i>
	2. <i>ἴστης</i>	<i>έτιθης</i>	<i>έδιδως</i>	<i>έδείκνυς</i>
	3. <i>ἴστη</i>	<i>έτιθη</i>	<i>έδιδω</i>	<i>έδείκνυ</i>

<i>Dual.</i>	2. ἵστατον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
	3. ἵστάτην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην
<i>Plur.</i>	1. ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	2. ἵστάτε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
	3. ἵστάσαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

## Second Aorist.

				st. φυ. Cf. φύσις.
<i>Sing.</i>	1. ἔστην	$\left\{ \begin{array}{l} \text{ἔθην} \\ \text{ἔθης} \\ \text{ἔστη} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ἔδων} \\ \text{ἔδως} \\ \text{ἔδω} \end{array} \right\}$	ἔφυν
	2. ἔστης			ἔφυς
	3. ἔστη			ἔφυ
<i>Dual.</i>	2. ἔστητον	ἔθετον	ἔδοτον	ἔφυτον
	3. ἔστητην	ἔθέτην	ἔδότην	ἔφυτην
<i>Plur.</i>	1. ἔστημεν	ἔθεμεν	ἔδομεν	ἔφυμεν
	2. ἔστητε	ἔθετε	ἔδοτε	ἔφυτε
	3. ἔστησαν	ἔθεσαν	ἔδοσαν	ἔφυσαν

Tenses which follow the -ω conjugations.

<i>Fut.</i>	στήσω	θήσω	δώσω	δείξω
1 <i>Aor.</i>	ἔστησα	ἔθηκα	ἔδωκα	ἔδειξα
<i>Perf.</i>	ἔστηκα	τέθεικα	δέδωκα	δέδειχα
<i>Plp.</i>	είστηκειν	ἔτεθεικειν	ἔδεδώκειν	ἔδεδειχειν.

or

ἔστήκειν

The forms in brackets are not in use in Attic. The singular of the Imp. generally follows the ω conjugation in *τίθημι* and *δείκνυμι*, and always in *δῶμι*, e. g. *ἐτίθουν* *ἐτίθεις*, *ἐδίδουν* *ἐδίδους*, *ἐδείκνυν* *ἐδείκνυες*.

The verbs *τίθημι* and *δίδωμι* employ the

1st Aor. in the Sing. and the 2nd Aor. generally in the Dual and Pl. The shortening of the vowel in the Dual and Pl. of the 2nd Aor. (ἔθετον, ἔδοτον) is irregular. As δείκνυμι has no 2nd Aor., the irregular ἔφυν from Pres. φύω is given as an example of the 2nd Aor. in *v.* With regard to their meaning, ἔστην and ἔφυν are examples of the intransitive force of the 2nd Aor., *I stood, I grew, or, was born*; while the 1st Aor. retains the transitive sense, *ἔστησα I placed, ἔφυσα I produced*. In both verbs the Perfect and Pluperfect have the intransitive force, *ἔστηκα I have taken my stand, I stand, εἰστήκειν, I stood; πέφυκα, I am by nature*. The aspirate of ἔστηκα represents the reduplication (*σε-στηκα*). Besides the regular inflexions of the Perf. we find a shorter form used for the Dual and Pl. of ἔστημι and some other verbs, *viz.* D. ἔστάτον, Pl. ἔστάμεν, ἔστάτε ἔστάσι, and Plup. ἔστάσαν for ἔστήκεσαν.

[Point out the irregularity in the formation of the Aorists ἔθηκα, ἔδωκα, and the Perfect τέθεικα.]

### 130. *Passive and Middle of Verbs in -μι. Indicative Mood.*

#### *Present.*

*Sing.* 1. ἔσταμαι    τίθεμαι    δίδομαι    δείκνυμαι

2. ἔστασαι    τίθεσαι    δίδοσαι    δείκνυσαι

3. ἔσταται    τίθεται    δίδοται    δείκνυται

*Dual.* 1. *ἴσταμεθον*    *τιθέμεθον*    *δίδόμεθον*    *δείκνύμεθον*

2. ἴστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
3. ἴστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
Plur. 1. ἴσταμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2. ἴστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3. ἴστανται	τίθενται	δίδονται	δείκνυνται

*Imperfect.*

Sing. 1. ἴσταμην	ἐτιθέμην	ἐδιδόμην	ἐδείκνυμην
2. ἴστασο } or ἴστω }	ἐτιθεσο	ἐδιδοσο	ἐδείκνυσο
3. ἴστατο	ἐτιθετο	ἐδιδοτο	ἐδείκνυτο
Dual. 1. ἴσταμεθον	ἐτιθέμεθον	ἐδιδόμεθον	ἐδείκνυμεθον
2. ἴστασθον	ἐτιθεσθον	ἐδιδοσθον	ἐδείκνυσθον
3. ἴστασθην	ἐτιθέσθην	ἐδιδόσθην	ἐδείκνυσθην
Plur. 1. ἴσταμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδείκνυμεθα
2. ἴστασθε	ἐτιθεσθε	ἐδιδοσθε	ἐδείκνυσθε
3. ἴσταντο	ἐτιθεντο	ἐδιδοντο	ἐδείκνυντο

*2nd Aor. Middle.*

wanting Sing. 1. ἐθέμην	ἐδόμην	wanting
2. ἔθου	ἔδου	
3. ἔθετο	ἔδοτο	
Dual. 1. ἐθέμεθον	ἐδόμεθον	
2. ἐθεσθον	ἔδοσθον	
3. ἐθέσθην	ἐδόσθην	
Plur. 1. ἐθέμεθα	ἐδόμεθα	
2. ἐθεσθε	ἔδοσθε	
3. ἐθεντο	ἔδοντο	

*Tenses which follow the -ω conjugation.**Future Middle.*

στήσομαι θήσομαι δάσομαι δείξομαι

*Future Passive.*

σταθήσομαι τεθήσομαι δοθήσομαι δειχθήσομαι

*1 Aor. Middle.*

ἐστησάμην [έθηκάμην] [έδωκάμην] ἐδειξάμην

*1 Aor. Passive.*

ἐστάθην ἐτέθην ἐδόθην ἐδείχθην

*Perfect.*

ἔσταμαι τέθειμαι δέδομαι δέδενγμαι

*Pluperfect.*

ἔστάμην ἐτεθείμην ἐδεδόμην ἐδεδείγμην

The stem-vowel is irregularly shortened in the Perfects *ἔσταμαι*, *δέδομαι* (Act. *ἔστηκα*, *δέδωκα*), and in the Aor. *ἐτέθην* (Perf. *τέθειμαι*). The θ of the verbal stem is replaced by τ in *ἐ-τέ-θην* for *ἐ-θε-θην* as in reduplication, *τέ-θυ-κα* for *θε-θυ-κα*, *τι-θη-μι* for *θι-θη-μι*, &c.

The Passive forms of *ἴστημι* have the meaning “I am placed,” the Middle “I place myself” or “place for myself;” the 1st Aor. Mid. is used only in the latter sense.

131. *List of Verbs in -μι.*

[Most verbs in *-μι* have special irregularities of their own. Some of the most important of these are given in the following list. It will be noticed that some verbs in the list are deponents.]

## A Verbs.

**δνίνημι** (st. δνα), I benefit, help. (*Onesimus*).

Fut. δνήσω; 1 A. δνρσα; Mid. Pres. δνίγαμαι, I receive help; 1st Aor. Pass. ὀνήθην.

**πμπλημι** (st. πλα), I fill, τινός, L. -pleo. Cf. πλήρης.

A euphonic μ is inserted after the reduplication, πι-μ-πλημι for πι-πλημι. Cf. L. *rumpo*, st. *rup*.

**φημι** (st. φα), I say = L. inquam. (L. *fari*) Cf. φήμη, προφήτης.

Imp. ἔφη, ἔφησθα, ἔφη, ἔφάτον, &c. Fut. φήσω.

**δύναμαι** (st. δυνα), I am able. Cf. δύναμις.

Fut. δυνήσομαι; Aor. ἐδυνήθην.

**ἐπίσταμαι** (st. ἐπιστα), I understand.

Fut. ἐπιστήσομαι; Aor. ἤπιστηθην.

## E Verbs.

**ῆημι** (st. ἔ), I let go, send, utter (L. *jacio*). Cf. είμι.

Resembles τίθημι in its irregularities, making 1st Aor. ἤκα; Pf. Act. είκα; Pf. Pass. είμαι. The 3rd Pl. Pres. is λᾶσι(ν), the Imp. ίην or ίειν, ίεις, &c.; 2nd Aor. (not used in Sing.) D. είτον, είτην; Pl. είμεν, είτε, είσαν.

Mid. Pres. ίεμαι, I send myself, I haste; 2nd Aor. είμην, είσο, &c.

## Verbs in νν.

**ζεύγνυμι** (st. ζυγ), I yoke, join (*zeugma*, L. *jungo*).

Cf. ζυγόν.

Fut. ζεύξω; Pf. Pass. ξζευγμαί; 2nd Aor. ξζέγην.

**κεράννυμι** (st. κερα), I mix, temper. (*Crasis*, *idiotsyn-crasy*). Cf. κρατήρ.

Fut. κεράσω; Pf. Pass. κέκραμαι; 1st Aor. ξκράθην.

*μίγνυμι* (st. *μιγ*), I *mix* (L. *misceo*).

1st Aor. Pass. *έμιχθην*; 2nd Aor. *έμιγην*.

*δλλυμι* (st. *δλλ*), I *destroy, lose* (Ap-*olliyon*).

Transitive sense. Fut. *δλλω*; 1st Aor. *δλλεσα*; Pf. *δλλέλεκα*.

Intransitive sense. Mid. Pres. *δλλυματι*; Fut. *δλλούματι*; 2nd Aor. *δλλόμην*; 2nd Pf. *δλλωλα*=I am ruined.

*δμνυμι* (st. *δμ*, *δμο*), I *swear*.

Fut. Mid. *δμούματι*; 1st Aor. Act. *δμοσα*; Pf. *δμώμοκα*.

*πήγνυμι* (st. *παγ*), I *fix* (peg, L. *pango*).

Pass. become stiff, freeze; 2nd Aor. *έπάγην*; 2nd Perf. *πέ-πηγα*.

*ρήγνυμι* (st. *ραγ*), I *break* (wreck, cata-ract, L. *frango*).

2nd Pf. *έρρωγα*, have burst forth; 2nd Aor. Pass. *έρράγην*.

*ρώννυμι* (st. *ρο*), I *strengthen* (L. *robur*).

Pf. Pass. *έρρωματι*, I am strong.

*σβέννυμι* (st. *σβε*), I *extinguish* (A-*sbestas*).

Fut. *σβέσω*; 2nd Aor. *έσβην*, intransitive.

*στορέννυμι* or *στρώννυμι* (st. *στορ*), I *strew* (L. *sterno*).

Fut. *στορέσω* or *στρώσω*.

*Verbs not included in the above classes.*

*ειμι* (st. *ι*), I am going (used as Fut.), (L. *eo, iter*).

Cf. *ημι*.

Pres. *ειμι*, *ει*, *εισι(ν)*, *ετον*, *ετον*, *ιμεν*, *ιτε*, *ιδσι(ν)*.

Imp. *ησιν* or *ησ*, *ησι*, *ητε*, *ηετον*, *ηετην*, *ηεμεν* or *ημεν*, *ηετε* or *ητε*, *ηεσαν*.

*κειμαι* (st. *κει*), I lie. (Used as Passive of *τιθημι*.)

Cf. *κοιμάω*.

Inflected like the Pf. Pass. of *τιθημι*, *κεισαι*, *κειται*, &c.

Fut. *κεισομαι*.

*οἶδα* (st. *ἰδ* for *ἴδι*), I know (L. *video, wit, wot*).

This is a Perf. formed like *λέλοιπα* (st. *λιπ*). Cf. the Latin Defectives *odi*, *capi*, &c.

Perf. *οἶδα*, *οἶσθα*, *οἶδε(ρ)*, *ἰστοι*, *ἴστοι*, *ἴσμεν*, *ἴστε*, *ἴσασι(ρ)*.

Plp. *γίδειν* or *γίδη*, *γίδεισθα*, *γίδει(ρ)*, *γίδειτον*, *γίδείτην*, *γίδειμεν*,  
*γίδειτε*, *γίδεσαν*.

### 132. Exercises in the Verbs in -μι.

Ex. 95. σοφωτάτους νόμους ἐθέτην Μίνως καὶ Λυκούργος. οἱ Πλαταιεῖς ἐκράτησαν τὴν μάχην καὶ τρόπαιον ἔστησαν. οἱ Φοίνικες ἐκόντες ἐαυτοὺς Πέρσας ἐδεδώκεσαν. τῶν Ἑλληνικῶν πόλεων πρώτη ἡ τῶν Ἀθηναίων νόμους ἔθετο. Μήδεια Ἰάσονι φάρμακον ἔδωκεν φ τὴν τε ἀσπίδα καὶ τὸ σῶμα ἔχρισεν. οὐχ οἱ ἄνθρωποι ἀλλ' οἱ θεοὶ τοῖς ἀνθρώποις τοὺς τῶν πόλεων νόμους τεθείκασιν. οἱ θεοὶ νίκην ἡμῖν διδόασιν. ἀνδρὸς νοῦν οὐνος ἔδειξεν. δσα ὑμεῖς δίδοτε, ἡδέως ἐγὼ δέχομαι. Ἡράκλειτος ἔλεγεν ὅτι οὐδέποτε οὐδὲν ἔστηκεν ἀλλ' ἀεὶ πάντα κινέεται καὶ ῥέει. ἐπταῦθα ἔστημεν καὶ ἐθεασάμεθα τὴν μάχην.

Ex. 96. Zeus appoints (*τίθημι*) all things as (*ὅπῃ*) is best. Minōs laid down (*τίθημι*) for the Cretans (*Κρής, Κρητός*) laws which his father Zeus had given him. He who orders (lit. inhabits) his own house well, will also settle (*τίθημι*) well the affairs of the state. Many account (*τίθημι, mid.*) the pleasures of the belly (the) measure of happiness. Agēsilaus set up (*mid.*) a trophy when he (had) put-to-flight the enemy. The trumpets gave the signal of battle. Prōmētheus the (son)

of Iapetus steals and gives to mortals the fire of the gods. These barbarians do not even show the way or give water to any stranger. How shall he put right (*εὐ*) the affairs of the state, who has not even ordered his own house right ?

Ex. 97. ἵππους ἔζευξε πρώτος Ἐριχθόνιος. ηί αἰδὼς μέγα βλάπτει καὶ μέγα ὄνινησι τοὺς ἀνθρώπους. πάντες ἀ ἐπίστανται ῥᾶστά τε καὶ τάχιστα καὶ κάλλιστα καὶ ἥδιστα ἐργάζονται. ην αὐτὸς οὐκ ἔχει, πῶς ἐτέρφ δώσει ἀλήθειαν ὁ σοφιστής; ὑδωρ οὐ μήγανται ἐλαίω, οὐδὲ τῷ ψευδεῖ τὸ ἀπλοῦν. ὅπου οἱ πολῖται δίκαιοι, καὶ οἱ νόμοι δίκαιοι τεθήσονται, οἱ δὲ ἄδικοι ἀνθρώποι καὶ τοὺς νόμους θήσονται ἄδικοις. αἱ δὲ θεῖαι ἐκεῖναι σφαῖραι στρέφονται ἀεὶ, καὶ ὅλαι ἐστᾶσί τε ἄμα καὶ κινοῦνται. τὰς ψυχὰς τῶν πολιτῶν φόβων ἐπίμπλασαν οἱ τῶν μάντεων λόγοι. λόγος ἐστὶν ὡς αἱ Σειρῆνες καλλίστην φωνὴν ἴσσι καὶ φθείρουσι τοὺς βροτούς. τοῖς βροτοῖς ἀεὶ λύπαις κεράννυνται ἥδοναί. Τισταφέρνης, ἀ ἀμοσε, εὐθὺς ἐψεύσατο. δλώλαμεν, ὡ φίλαι, οὐδὲ μίαν ἔτι ἐλπίδα ἔχομεν.

Ex. 98. Not only the water but even the wine was being frozen with the cold. There are (things) which are more easily broken than bent. The children were strewing the way with roses and other flowers. Disease and pain will one day (*ποτέ*) extinguish that insolence of youth. This too is a proof that he is not strong, (*lit.* for) he

does not eat his food with pleasure (*ηδέως*). When I was strong, O Athenians, said Nicias, I helped you much, but now disease and pain are wasting (*φθείρω*) my strength, and I lie here altogether weak and helpless. Since the general does not give us what is just, we will all go home (*adv.*). Surely ye know this, that the gods will destroy him who has broken (*λύω*) the oaths which he swore. In Thēaetētus spirit and intellect (*νοῦς*) and passion were finely mixed.

### XVIII. IRREGULAR VERBS IN -ω.

#### 133. *Classification of Irregularities.*

As it has been already remarked, the more common a word is, the more liable it is to contract irregularities, whether it be Greek, Latin, or English. Accordingly the Greek Irregular Verbs are those verbs which will be most frequently met with in reading Greek authors, and for this reason they deserve especial attention. All forms or uses of the verb which could not be arrived at by the rules given in §§ 101, 103, 113, 115, are here reckoned as irregular. These irregularities, of many of which we have already had examples, may be classified under four heads.

I. Irregularities of usage.

II. Irregularities of inflexion.

III. Irregularities arising from the alteration of the stem.

## IV. Irregularities arising from the employment of more than one stem.

I. The first head will include all exceptional uses of the parts of the verb, whether regularly formed or not, e. g. the use of an Active form in a Middle or Passive sense, as ἔστην, πέφηνα, or of a Middle form instead of the Active, as in many Middle Futures which supply the place of the Future Active, e. g. ἀκούω, ἀκούσομαι; βιώω, βιώσομαι.

II. The second head includes all exceptional formations which do not affect the verbal stem, as the Attic Reduplication in the Perfect (ἀκούω, ἀκήκοα); retaining a short stem-vowel in the Future and other tenses of the Vowel Conjugation (αἰδέομαι, αἰδέσομαι); borrowing forms from the verbs in *μι* (βιώω, 2nd Aor. ἐβίων); forming the Perfect by prefixing *ει* instead of the Reduplication (λαμβάνω, ει-ληφα for λε-ληφα), &c.

III. The third head embraces by far the largest number of irregularities, which may be classified as follows<sup>1</sup>:

1. Change of stem by *metathesis* (transposition of letters), as θαν θνα in Pres. θνή-σκω, 2nd Aor. ἔ-θαν-ον; μολ (βλο for) μλο in Pres. βλώ-σκω, 2nd Aor. ε-μολ-ον. Cf. L. *sper(n)-o, spre-vi*.

<sup>1</sup> To these should in strictness be added the change of the characteristic into σσ or ξ and the affixing of τ to labial stems § 100.

2. Change of stem by *syncope* (omission of a vowel between consonants in the middle of a word), as *st. π(ε)τ*. Pres. *πέτ-ομαι*, 2nd Aor. *ἐ-πτ-όμην*.

3. Change of stem-vowel: in Pres. as *st. φυγ*, Pres. *φεύγω*; *st. ἐγερ*. Pres. *ἐγείρω*; in 2nd Aor. as *st. τρεπ*. 2nd Aor. *ἐτραπον*; in Fut. as *st. λαθ*. F. *λήσω*; in Perf. as *st. πεμπ*. Perf. *πέπομφα*.

4. Addition of *σκ* to verbal stem in Pres. as *st. γηρα*. Pres. *γηρά-σκω*; *st. μολ*. (by metathesis *βλο*) *βλώ-σκω*. Cf. L. *no-sco, no-vi; obstupe-sco, obstupr-ui*. (Inceptive Formation.)

5. Addition of *ν* to verbal stem in Pres. as *st. καμ*. Pres. *κάμ-ν-ω*, 2nd Aor. *ἐ-καμ-ον*. Cf. L. *ta(n)go, tetigi, tactus; si(n)o, sivi, situs*.

6. Addition of *αν*, as *st. ἀμαρτ*. Pres. *ἀμαρτ-άν-ω*, 2nd Aor. *ἡμαρτ-ον*. In some verbs *ν* is also inserted in the previous syllable, as *st. λαθ*. Pres. *λα(ν)θ-άν-ω*, 2nd Aor. *ἐλαθον*.

7. Addition of *ε* to verbal stem in Pres. as *st. δοκ(ε)*. Pres. *δοκ(έ)ω*, F. *δόξω*; in Fut. as *st. βουλ(ε)*. Pres. *βουλομαι*, F. *βουλ-ήσομαι*; in Perf. as *st. νέμ(ε)*. Pres. *νέμω*, Perf. *νενέμη-κα*. For similar wavering between vowel and consonant stems compare L. *fulg(ε)o, fulsi, fulgēre* or *fulgēre; or(i)or, orītur, orīri*.

8. Reduplication of verbal stem in Pres. as *st. τρο*. Pres. *τι-τρώ-σκω*; often joined with *syncope*, as *st. γεν*. Pres. *γι-γν-ομαι* for *γι-γεν-ομαι*. Cf. L. *gi-gno, si-sto*.

IV. The fourth head includes all cases in which the tenses of the verbs are supplied from different stems, as in English *go went, am be*, in Latin *fero tuli, sum fui*. The list which follows will furnish several examples from the Greek; thus *φέρω* uses three unconnected stems, *φερ*, *ἐνεκ*, *οι*; *τρέχω* has two cognate stems, *τρεχ*, *δρεμ*.

### 134. List of Irregular Verbs in -ω.

[The stems are added when they are not at once apparent from the Present.]

*ἄγω*, § 49. 2 A. *ἡγαγον*. F. *ἄξω*. P. *ἡχα*.

*ἀειδω* or *ἄδω*, § 49. F. *ἀείσομαι* or *ἄσομαι*.

*αιδέομαι*, I feel shame, I reverence. Cf. *αιδώς*.

F. *αιδέσομαι*. 1 A. *γέδεσθην*.

*αιρέω* (2nd st. *έλ*), § 107. 2 A. *ελον*. F. *αιρήσω*.

P. *ἥρηκα*. P. P. *ἥρημαι*. 1 A. *ἥρεθην*.

*αισθάνομαι* (st. *αισθ*), I perceive. Cf. *αισθησις*.

2 A. *ἥσθεμην*. F. *αισθήσομαι*. P. *ἥσθημαι*.

*ἀκούω*, § 42. F. *ἀκούσομαι*. 1 A. *ἥκουσα*. P. *ἀκήκοα*. P. P. *ἥκουσμαι*.

*ἀλίσκομαι* (st. *ἀλο*), I am taken. Used as Pass.

of *αιρέω*. 2 A. *ἔάλων*. F. *ἀλώσομαι*. P. *ἔάλωκα*.

*ἀμαρτάνω* (st. *ἀμαρτ*), § 49. 2 A. *ἥμαρτον*. F. *ἀμαρτήσομαι*. P. *ἥμάρτηκα*.

*ἀρέσκω* (st. *ἀρε*), I please, *τινί*. F. *ἀρέσω*. 1 A. *ἥρεσα*.

ἀρκέω, I avail, suffice, often impersonal. (L. *arceo*.)

F. ἀρκέσω. 1 A. ἄρκεσα.

αὐξάνω (st. αὐξᾶ), § 49. F. αὐξήσω.

βαίνω (st. βα), § 49. 2 A. ἔβην. F. βήσομαι. P. βέβηκα. Transitive, 'I make to go.' F. βήσω. 1 A. ἔβησα.

βάλλω, § 42. 2 A. ἔβαλον. F. βαλῶ. P. βέβληκα.

βιώω, I live. Cf. βίος. 2 A. ἔβιων. F. βιώσομαι.

P. βεβίωκα. (ζάω is generally used for the Pres.)

βλώσκω (st. μολ), I go. 2 A. ἔμολον. F. μολούμαι. P. μέμβλωκα.

βούλομαι, I wish. (L. *volo*.) F. βουλήσομαι. P. βε-  
βούλημαι. 1 A. ἔβουλήθην.

γαμέω, I marry = L. *duco*. Cf. γάμος. F. γαμῶ.  
1 A. ἔγημα. P. γεγάμηκα. Mid. = L. *nubo*. F.  
γαμοῦμαι.

γελάω, I laugh. Cf. γέλως. F. γελάσομαι. 1 A. ἔγε-  
λαστα.

γηράσκω (st. γηρα), I grow old. Cf. γῆρας. F. γη-  
ρᾶσω. 1 A. ἔγηρᾶσα.

γίγνομαι (st. γεν), I become. (L. *gigno, kin.*) Cf.  
γένος. 2 A. ἔγενόμην. F. γενήσομαι. P. γεγέ-  
ημαι. 2 P. γέγονα.

γυγνώσκω (st. γνο), § 49. 2 A. ἔγνων. F. γνώσομαι.  
P. ἔγνωκα. P. P. ἔγνωσμαι.

δάκνω (st. δακ), I bite. (L. *dens*.) 2 A. ἔδακον.  
F. δήξομαι. P. δέδηκα.

P. δέδοικα (st. δειδ, δι) in Pres. sense, 'I am afraid.'  
Cf. δεινός. 2 P. δέδια, in the same sense. 1 A. ἔδεισα.  
δέω, I need, lack, τινός. δεῖ, imperat. it is necessary.

F. δεήσω. Mid. I want, entreat. F. δεήσομαι. P. δεδέημαι. 1 A. ἐδεήθην.

διδάσκω (st. διδαχ), § 42. F. διδάξω.

δοκέω, I seem. Cf. δόξα. δοκεῖ impers. it seems. (L. *debet*.) F. δόξω. 1 A. θοξα. P. P. δέδογμα. ἔγειρω (st. ἔγερ), § 107. F. ἔγερω. 1 A. ἥγειρα.

P. ἔγγειρκα. 2 P. ἔγρήγορα intrans. I am awake.

2 A. εἰπον (st. ἐπ for Φεπ, ρε), I said. Cf. ἔπος, ρῆμα. F. ἐρώ. P. εἰρηκα. P. P. εἰρημα. 1 A. ἐρρήθην. F. ρήθησομαι.

2 P. εἰωθα (st. ἔθ for Φεθ), I am accustomed. (L. *suetus*.) Cf. ἔθος. 2 Plp. ειώθειν.

ἔλαύνω (st. ἔλα), § 49. F. ἐλά(σ)ω, ἐλώ. 1 A. ἥλασα. P. ἐλήλακα. P. P. ἐλήλαμαι. 1 A. ἥλάθην.

ἔλκω, I drag. (hulk, L. *sulcus*.) F. ἐλέω. 1 A. εἰλκυσα. P. εἰλκυκα.

2 P. ἔοικα (st. ἴκ), I am like, τινί. Impers. it seems, is fitting. Cf. εἰκών. 3 Pl. εἰξασι. Plp. ἔφκειν.

ἔπομαι (st. ἐπ for σεπ), I follow, τινί. (L. *sequor*.) 2 A. ἐπόμην. F. ἔφομαι. Imp. εἰπόμην.

ἔρχομαι (2nd st. ἔλ(ν)θ), I come, go (pros-elyte).

2 A. ἥθον. F. ἐλεύσομαι. P. ἐλήλυθα. εἰμι often supplies the place of the Fut. and Imp.

ἔσθίω (2nd st. ἔδ(ε), φαγ), I eat (sarco-phagus, L. *edo*), § 49. 2 A. ἔφαγον. F. ἔδομαι. P. ἔδήδοκα.

εύρίσκω (st. εύρ), § 49. 2 A. εύρον. F. εύρήσω. P. εύρηκα. P. P. εύρημα. 1 A. εύρέθην.

ἔχω (st. ἔχ for σεχ), § 49. Imp. εἰχον. 2 A. ἔσχον. F. ἔξω and σχήσω. P. ἔσχηκα.

θάπτω (st. ταφ), § 49. 2 A. P. ἔτάφην. F. ταφήσομαι.

θέλω ορ ἔθέλω, I will. Imp. ηθελον. F. (ε)θελήσω.

1 A. ηθέλησα. P. ηθέληκα.

θινήσκω (st. θαν), § 49. 2 A. ἔθανον. F. θανοῦμαι.

P. τέθηκα. (Pl. 1 τεθνήκαμεν and τέθναμεν. 3 τε-  
θνήκασι and τεθνάσι).

ἰκνέομαι (st. ίκ), I come (ichneumon). 2 A. Ικόμην.

F. ίξομαι. P. ίγραμαι.

καίω ορ κάω (st. καν for καF), § 49. F. καύσω. 1 A.  
ἔκαυσα. P. κέκαυκα.

καλέω, I call. (L. *nomen-clator, Kalendae.*) F.  
καλέσω, καλώ. 1 A. ἔκαλεσα. P. κέκληκα.

κάμινω, § 107. 2 A. ἔκαμον. F. καμοῦμαι. P. κέκμηκα.  
κλαίω ορ κλάω (st. κλαν for κλαF), I lament. F.  
κλαύσομαι ορ κλαίσω. 1 A. ἔκλαυσα.

κλέπτω, § 49. F. κλέψω. 1 A. ἔκλεψα. P. κέκλοφα.  
P. P. κέκλεμμαι. 1 A. ἔκλέφθην. 2 A. ἔκλάπην.

κτείνω, § 49. 2 A. ἔκτανον. F. κτενῶ. 2 P. ἔκτονα.

λαγχάνω (st. λαχ), I obtain by lot, τι, share, τινός.  
2 A. ἔλαχον. F. λήξομαι. P. εἰληχα. P. P. εἰληγμαι.

λαμβάνω (st. λαβ), § 42. 2 A. ἔλαθον. F. λήσω.  
P. εἰληφα. P. P. εἰλημμαι. 1 A. ἔλήφθην.

λανθάνω (st. λαθ), § 49. 2 A. ἔλαθον. F. λήσω.  
P. λέληθα. P. P. λέλησμαι.

λέγω, § 41 (1) I lay, gather, (2) I say. F. λέξω. 1 A.  
ἔλεξα. P. (in sense (1)) εἰλοχα, (in sense (2)) εἰρηκα.  
P. P. εἰλεγμαι (1), λέλεγμαι (2).

μανθάνω (st. μαθ), § 42. 2 A. ἔμαθον. F. μαθήσο-  
μαι. P. μεμάθηκα.

μάχομαι, I fight, τινέ. Cf. μάχη. F. μαχοῦμαι.  
1 A. ἔμαχεσάμην. P. μεμάχημαι.

μέλλω, I am on the point, I hesitate. F. μελλήσω.

1 A. ἐμέλλησα.

μέλω, I am a care to, *τινός*. Imperf. μέλει τινός, there is a care of something. 3rd sing. F. μελήσει. 1 A. ἐμέλησε. P. μεμέληκε.

μένω, § 42. F. μενῶ. 1 A. ἔμεινα. P. μεμένηκα. μιμνήσκω (st. μνα), I remind. Cf. μνήμη. F. μνήσω. Mid. I remember, *τινός*. P. (in Pres. sense) μέμνημαι. 1 A. ἐμνήσθην.

νέμω, § 42. F. νεμῶ. 1 A. ἔνειμα. P. νενέμηκα.

νέω (st. νευ for νεF), I swim. (L. no.) F. νευσοῦμαι. 1 A. ἔνευσα. P. νένευκα.

οἴομαι ορ οἴμαι, I think. Imp. φόμην or φημην. F. οἴήσομαι. 1 A. φήθην.

οἴχομαι, I am gone. Cf. ἦκω. F. οἴχησομαι. P. οἴχωκα.

όράω (2nd st. ἵδ for Φιδ, ὅπ), I see. Cf. οἴδα, ὅψις (pan-orama). 2 A. εἶδον. Imperf. ἔώρων. F. ὅψομαι. 1 P. ἔώρακα. 2 P. ὅπωπα. P. P. ἔώραμαι and ὀμμαι. 1 A. ὅφθην.

όφείλω (st. ὄφελ), I owe. 2 A. ὄφελον = utinam. F. ὄφειλήσω. 1 A. ὄφειλησα.

όφλισκάνω (st. ὄφλ), I incur. 2 A. ὄφλον. F. ὄφλήσω. P. ὄφληκα.

πάσχω (st. πενθ, παθ), § 49. 2 A. ἔπαθον. F. πείσομαι. P. πέπονθα.

πέμπω, § 49. 2 P. πέπομφα. P. P. πέπεμμαι.

πέσσω (st. πεπ), I cook, digest. (L. coquio, dyspeptic.) F. πέψω. 1 A. ἔπεψα. P. P. πέπεμμαι.

πέτομαι (2nd st. ποτα), I fly (feather, L. *ρεπνα*).

2 Α. ἐπτόμην. Φ. πτήσομαι οг πετήσομαι. Ρ. πετό-  
τημαι.

πίνω (st. πι, πο), § 49. 2 Α. ἐπιω. Φ. πίομαι. Ρ.  
πέπιωκα. Ρ. Ρ. πέπομαι. 1 Α. ἐπόθην.

πίπτω (st. πετ, πτο), § 49. 2 Α. ἐπεσον. Φ. πεσ-  
ούμαι. Ρ. πέπτωκα.

πλάσσω (st. πλαθ), I mould, I form (*plastic,*  
*plaster*). Φ. πλάσω. 1 Α. ἐπλασα. Ρ. Ρ. πέπλα-  
σμαι.

πλέω (st. πλευ for πλεF), I sail. Φ. πλεύσομαι οг  
πλευσούμαι. 1 Α. ἐπλευσα. Ρ. πέπλευκα. Ρ. Ρ. πέ-  
πλευσμαι.

πνέω (st. πνευ for πνεF), I breathe, blow. Φ. πνεύ-  
σομαι οг πνευσούμαι. 1 Α. ἐπνευσα. Ρ. πέπνευκα.

πυνθάνομαι (st. πυθ), I inquire, I learn, τινός. 2 Α.  
ἐπυθθῆμην. Φ. πεύσομαι. Ρ. πέπυσμαι.

ρέω (st. ρύν for ρεF), I flow (diar-rhœa. L. *riuo,*  
*riinus*). 2 Α. ἐρρύνην. Φ. ρύσομαι. Ρ. ἐρρύνκα.

σιγάω, I am silent. Cf. σιγή. Φ. σιγήσομαι. 1 Α.  
ἐσίγησα.

σκοπέω (2nd st. σκεπ), I consider. (L *speculor.*)  
Cf. σκοπός. Φ. σκέψομαι. 1 Α. ἐσκεψάμην. Ρ.  
ἐσκεψμαι.

στρέφω, I turn, wheel, § 49. Cf. τρέπω. Φ. στρέψω.  
2 Ρ. ἐστροφα. Ρ. Ρ. ἐστραμμαι. 2 Α. ἐστράφην.

τελέω, I finish. Cf. τέλος. Φ. τελέσω, τελώ. 1 Α.  
ἐτέλεσα. Ρ. τετέλεκα. Ρ. Ρ. τετέλεσμαι. 1 Α. ἐτε-  
λέσθηρ.

τέμνω, § 42. 2 Α. ἐτεμον οг ἐταμον. Φ. τεμώ.  
Ρ. τέτμηκα. Ρ. Ρ. τέτμημαι. 1 Α. ἐτμήθην.

τίκτω (*st. τεκ*), § 49. 2 A. ἔτεκον. F. τίξω. 2 P. τέτοκα.

τίνω (*st. τι*), I pay, expiate. Cf. τιμή. F. τίσω. 1 A. ἔτίσα. P. τέτικα. P. P. τέτισμαι. Mid. I get paid, take vengeance, punish, τινά.

τιτρώσκω (*st. τρο*), I wound. F. τρώσω. 1 A. ἔτρωσα. P. P. τέτρωμαι. 1 A. ἔτρωθην.

2 A. ἔτλην (*st. τλα*), I endured, I dared. (L. *tuli, latus.*) Cf. τάλας, τλήμων. F. τλήσομαι. P. τέτληκα.

τρέπω, § 42. 2 A. ἔτραπον. F. τρέψω. 1 A. ἔτρεψα. P. τέτροφα. P. P. τέτραμμαι. 1 A. ἔτρεφθην. 2 A. ἔτράπην.

τρέφω, § 49. F. θρέψω. 1 A. ἔθρεψα. P. τέτροφα. P. P. τέθραμμαι. 2 A. ἔτράφην.

τρέχω (2nd *st. δρεμ*), § 42. 2 A. ἔδραμον. F. θρέξομαι ορ δραμοῦμαι. P. δεδράμηκα.

τυγχάνω (*st. τυχ*), I hit a mark, meet, gain, τινός; *intrans.* happen. Cf. τύχη. 2 A. ἔτυχον. F. τεύξομαι. P. τετύχηκα.

φέρω (2nd *st. ἐνεκ, οι*), § 42. F. οἴσω. 1 A. ἤνεγκα. P. ἐνήνοχα. P. P. ἐπήνεγμαι. 1 A. ἤνέχθην.

φεύγω (*st. φυγ*), § 42. 2 A. ἔφυγον. F. φεύξομαι and φευξοῦμαι. 2 P. πέφενγα.

φθάνω (*st. φθα*), I anticipate. 2 A. ἔφθην. F. φθάσω and φθήσομαι. 1 A. ἔφθασα. P. ἔφθάκα.

χαίρω (*st. χαρ*), § 42. F. χαρήσω. P. κεχαίρηκα. 2 A. ἔχάρην.

χέω (*st. χευ* for *χεF*), I pour, shed (*chyle*). F. χέω. 1 A. ἔχεα. P. κέχυκα. P. P. κέχυμαι. 1 A. ἔχύθην.

**χρή,** impers. it is right, .it behoves = L. oportet.  
3rd sing. Imp. ἔχρην or χρῆν. F. χρήσει.

[Point out the irregularities of each verb in the preceding list.]

### 135. Exercises on the Irregular Verbs.

Ex. 99. οἱ Τυνδαρίδαι, Κάστωρ καὶ Πολυδεύκης, Διόσκουροι ἐκλήθησαν. δίκαια πείσεται ὃς δίκαια δράσει. ἔκαστος οὐ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγένηται, ἀλλὰ καὶ τῇ πατρίδι. τῶν νόσων πολλὰ φάρμακα τοῖς ἰατροῖς εῦρηται. εἰσὶν οἱ ἀγνοίᾳ οὐδὲ τὰ δεινὰ δεδίασιν. Θεόπομπός φησιν, ὅτι οὐποτε Εὐρώπη τοιοῦτον ἄνδρα ἐνήνοχε οἷος ἦν Φίλιππος ὁ Ἀλεξάνδρου πατέρ. ὃς σήμερον θάνατον πέφευγεν, αὔριον οὐ φεύξεται. ἀνάξιος ἄνθρωπος ἐπεὶ ἀρχῆς ἔτυχεν οὐ μετρίως τὴν τύχην ἦνεγκε. πένης ποτὲ ἔξη οὐτος ἐνθάδε, νῦν δὲ τέθηνκε καὶ ἵσα εἴληφεν ἐκεὶ τῷ μεγίστῳ βασιλεῖν. πολλάκις ἀνόητος νεανίας γέρων ἐγένετο σώφρων, ὃν δὲ οὐδὲ τὸ γῆρας ἐδίδαξεν, τοῦτον ὡς ἔοικεν ἀνοητότατον ἡγησόμεθα. τῶν προτέρων πόνων ἡδέως μεμνήμεθα, τῶν δὲ ἡδονῶν πολλάκις λυπηρὰ ἐγένετο ἡ μνήμη. τῷ Φιλίππῳ οὐχ ὅπλοις μᾶλλον ἡ χρυσῷ ἡ ἀρχὴ ηὔξηθη. Ὁρέστην, ὅτι τὴν μητέρα Κλυταιμνήστραν ἐτίσατο, αἱ Εύμενίδες ἤλασαν καὶ ἐδίωξαν.

Ex. 100. Clytemnestra paid the penalty (δίκη) for (lit. of) the murder of her husband, Agamem-

non. The truly philosophic (man) will bear the evils of life more easily than others. The Athenians fought with the Corinthians, and took five ships and injured (*τιτρώσκω*) many. When Alcibiades was once wounded in battle, Socrates did not leave him but brought-him-safe (*lit. saved him*) home (*adv.*). He who is-intimate-with (*χράομαι*) fools will be called a fool. When he had taken and drunk the poison (*φάρμακον*), Socrates covered (*καλύπτω, mid.*) his head with his cloak. The generals sailed where the hostile triremes were, but when the sailors saw the number of the ships and perceived that they (i. e. the men) were Athenians, they had no longer any care (*impers.*) for honour (*ἀρετή*), but immediately turned (*pass.*) and fled. He who is truly noble always remembers the benefits he has received (*lit. those (things) which he has suffered well*) and is grateful (*lit. owes a favour*), but he has soon forgotten the benefits which he has conferred (*lit. done well*).

Ex. 101. ἐνταῦθα τῷ φόβῳ καὶ τῇ λύπῃ οὔτε ὑπνου ἐλάγχανον ἔτι οὔτε σίτου οἱ τλήμονες. τίς γὰρ οὐκ οἰδεν ὅτι τῶν ἀνθρώπων τούτοις ὅσοι νῦν ἔτι ζῶσιν ἀεὶ φθόνος γίγνεται ἡ πλείων ἡ ἐλάσσων, ὅσοι δὲ ἡδη τεθνάσι τούτους οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ. ὃς δίκαια δράσει τῶν θεῶν φίλων τεύξεται. πρώτος τῶν Ἐλλήνων Πιθαγόρας εἶπεν ὅτι τὸ μὲν σῶμα τεθνήξεται, ἡ

δὲ ψυχὴ οἰχήσεται ἀθάνατος καὶ ἀγήρως. κρατῆρος σχῆμα ἔχει τὸ ὅρος ὅθεν πῦρ ἔρρωγε πολλάκις, τότε δὲ καὶ ποταμὸς τις πυρὸς ἔρρυν καὶ πόλεις τινὰς ἔφθειρεν, ὃ δὲ σῖτος ἐκαύσθη καὶ τὰ δένδρα. ὑμεῖς μὲν, ὡς Λακεδαιμόνιοι, μέλλετε ἀεὶ καὶ σκοτεῖσθε, οἱ δὲ πολέμιοι, εὖ οἰδ' ὅτι οὐ μελλήσουσιν ἀλλὰ φθῆσονται ὑμᾶς ὡς καὶ πρότερον. κακῶς γηράσει δις αὐτὸς οὐκ ἥδεσθη τοὺς πρεσβυτέρους.

Ex. 102. It was dark (*lit. darkness*), and the river flowed strong (*πολύς*). He will never swim who fears the water. The bird took the food in her mouth and flew, as she was accustomed, thither where she had left her young. This has been rightly said, that ungrateful deeds of friends bite the heart more keenly (*όξυς*) than the serpent's tooth the body. The messenger whom we had sent ran more quickly than the horseman and came first to-Athens. The Athenians as is fitting will always bewail him who is buried here, for to none did the city ever owe greater thanks. Thus was the fire of the Gods stolen by Prometheus. Xanthippē, whom Socrates married, was the most shrewish (*χαλεπός*) of women. He is a fool who laughs and does not know why he laughed.

Ex. 103. χρόνῳ ἔμολει, ὡς παῖ Ἀγαμέμνονος, ἥδιστον φάος<sup>1</sup> ἀδελφῆ, τοῖς δὲ πολεμίοις θανάτου

<sup>1</sup> Old form of φῶς.

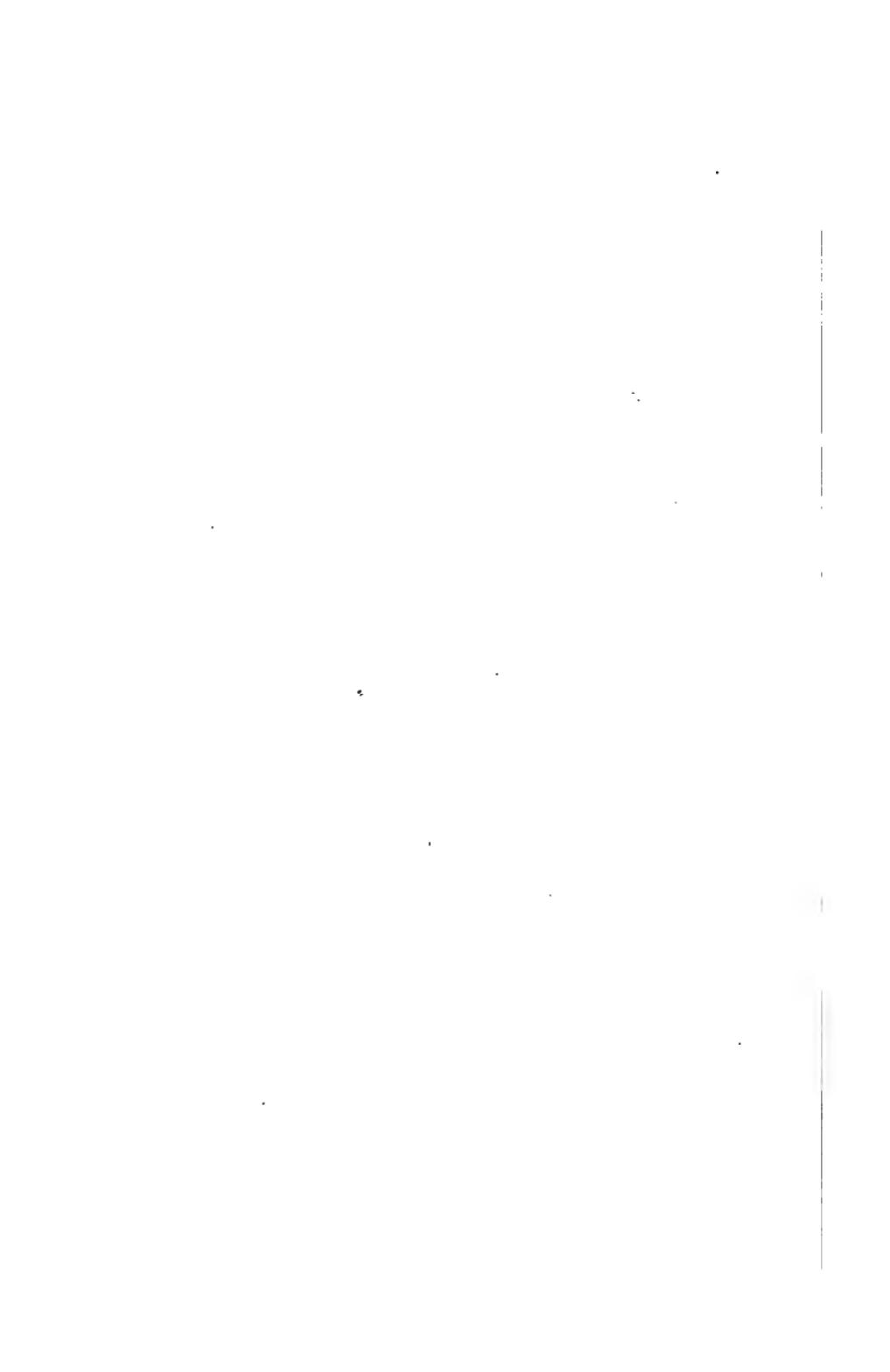
δεινότερον σκότον ἤγαγες. ἡ γὰρ σοὶ ἔξεται ὄνειδος, φ δέσποτα, ἐπεὶ οἱ μὲν φίλοι μαχούνται καὶ κάλλιστα ἔργα τελοῦσιν, σὺ δὲ ὅν γε ἥκιστα ἔχρην μόνος οἴκοι μενεῖς. ἥδη τὴν ὑστάτην ὁδὸν βέβηκεν ἡ τάλαινα καὶ οὐκέτι ὅστιν. τὰ Σόλωνος ποιήματα, ἔως ἡμεῖς πιόμεθα, οἱ παῖδες ἄσονται. πολλὴν χάριν ἔσχομεν τοῖς ἀνέμοις οἱ τέως ἔπινεσαν ἔως αἱ νῆσοι οἴκαδε ἥλθον. συγγενὲς αἷμα ἐπεὶ ἀπαξ ἔχύθη, οὐδέποτε ἐπαύσθη ἡ ἄτη ἀλλ' ἀεὶ μέφη αἷματι ἐτράφη. ἐμοὶ μὲν οὕτω δέδοκται, ὅμως δὲ, ἅπερ ἐκεῖνος βουλήσεται, τοιαῦτα πεπράξεται. πολὺν, οἷμαι, γέλωτα ὀφλήσεις, ὡ φίλε, ὅτε σε ἡ γυνὴ οἴκαδε ἔλξει ἄκοντα. ἐνταῦθα πολὺ μᾶλλον ἐγγηγερμένοι ἥσαν οἱ Σιρακόσιοι ἐπεὶ τὸν Γύλιππον εἴδον.

Ex. 104. Whilst he lived and breathed, his enemies indeed were silent and his friends lacked nothing, but when he died, immediately both *they* rejoiced and dared such things as (they had) never (done) before, and we are prostrate (*lit. have fallen*). Zeus himself has assigned to mortals their lives, to each such as he willed. Here where we stand, Ἐραμίνοντας fell. It has been well said that great painters and sculptors have generally been dissatisfied with their own work (*lit. that as many as moulded or painted any of the great works, for the most part did not themselves please themselves*), for they imitated something greater and more divine which they contemplated in their

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minds. Some hit the mark, some missed (*ἀμαρτάνω*). The oaks are cut whose shade was so pleasant formerly. A certain youth inquired of his father "Why has Diogenes been thus pelted with stones, while (*δέ*) the other philosophers are honoured?" and he (*οἱ δέ*) said, "because a dog's life suffices Diogenes, he is both called, Dog, and many use him as a dog."

**P A R T   III.**



## XIX. PREPOSITIONS.

### 136. *Uses of the Cases in reference to Space and Time.*

As the Prepositions according to their original nature are Adverbs of Place which are prefixed to the different Cases in order to define more closely the sense in which they are used, it is necessary to have some knowledge of the uses of the Cases in reference to Place before the force of the Prepositions can be understood.

There is so close an analogy between the uses of Cases in reference to the idea of Time and the idea of Place or Space that we shall consider both uses together.

The Accusative in this relation has much the same force as in Latin, implying (1) *extension over*, (2) *motion towards*. This second use is chiefly found in poetry. Examples:

(1) *πολλὴν ὁδὸν ἤλθομεν*, we came a long way.  
*ἐνταῦθα* *Κῦρος ἔμεινε* *ἡμέρας πέντε*, there Cyrus remained seven days.

(2) *πῶς ἤλθες Ἀργος*, how did you come to Argos?

In both these uses the English idiom resembles the Greek; thus we say 'I came home,' 'three

years she grew,' where 'home' and 'years' are Accusatives, the former of 'motion towards,' the latter of 'duration.'

The Genitive<sup>1</sup>, as its name implies, denotes *origination*. From this primary conception come the derivative senses of *separation* on the one side, and *possession* and *partition* on the other. The Latin Genitive agrees with the Greek in expressing that to which a thing belongs (*Possession*), that of which it is a part (*Partition*), but that from which a thing originates (*Origination* subdivided into *Cause* and *Material*) is generally, and that from which a thing is removed (*Separation*) is always, expressed by the Latin Ablative.

In reference to Space and Time the Greek Genitive (1) introduces the notion of *whole and part*, marking the place and time *within which* something occurs; (2) it implies *motion from*. The second use is found chiefly in poetry.

(1) *ποῦ γῆς* = L. *ubi gentium*. 'Pāμη τῆς  
'*Ιταλίας*, Rome in Italy.

*τοῦ αὐτοῦ θέρους ἐστράτευσαν*, they made an expedition (some time) in the same year.

Compare the colloquial English 'of a morning,' 'o' nights.'

(2) *ποίας γῆς ἥλθες*; from what sort of land did you come?

<sup>1</sup> The Latin name 'Genitivus' (though probably only a lucky mistranslation of the Greek γενικός) appears to express more truly than the Greek the fundamental idea which has governed the development of the uses of this case.

The adverbial *τὸ λοιπόν*, *τοῦ λοιποῦ*, will illustrate the use of the Genitive and Accusative in reference to time, *τὸ λοιπόν* being properly ‘throughout the future,’ *τοῦ λοιποῦ* ‘(at times) in the future.’

The Dative denotes (1) a *point of space or time*, and (2) *rest at* as opposed to *motion to, or from*. Both uses are joined in the examples. Cf. § 92 on the ‘Locative case.’

*τῇ τρίτῃ ἡμέρᾳ οἴκαδε ἤλθεν*, on the third day he came home.

*αισχίνεται τὰ τρόπαια τά τε Μαραθῶν καὶ Σαλαμῖνι καὶ Πλαταιῶν*, (the city) reverences the trophies at Marathon and Salamis and Plataea.

Since the same action may be viewed either with reference to the extent of time over which it lasts (Acc.), or without reference to the extent of time (Dat.), or again with reference to a larger time which includes that which it occupies (Gen.), it is evident that it depends on the view taken by the speaker what case he shall employ. Thus we find *τῷ αὐτῷ θέρει*, the same summer, as well as *τοῦ αὐτοῦ θέρους*, within the same summer.

### 137. *Other uses of the Accusative Case.*

The limits of the present work do not admit of anything like a complete account of the Greek Cases, but there are one or two common uses of the Accusative which it may be well to notice here. These are the Cognate Accusative, the

Double Accusative, and the Accusative of Reference or Respect. We find the same Accusatives in Latin, but they are much more freely used in Greek.

*Cognate Accusative.* This is not only found with Active Verbs of kindred origin or meaning, as *χαλεπήν δουλείαν δουλεύει* = L. *duram servit servitatem*, but also with Passive Verbs, as *πληρήν τύπτεται βαρυτάτην*, he is struck a very severe blow.

This accusative has given rise to many adverbial uses, as *μέγα ψεύδεται*, literally, ‘he lies a great (lie).’

A Verb may take a *Double Accusative* when it has a double signification, and has a person for its direct object in one of its senses, and a thing for its direct object in the other sense. Thus, in the sentence “I teach the boys music,” ‘teach’ in the sense of ‘instruct’ takes an accusative of the *person*, and in the sense of ‘impart’ an accusative of the *thing*; but from the ambiguity of the word “teach” both accusatives may be combined in one expression. So in Latin and Greek, *pueros musicam doceo, τοὺς παῖδας τὴν μουσικὴν διδάσκω*.

In the Passive construction the thing remains in the Accusative. *τὴν μουσικὴν διδάσκομαι*, I am taught music; so in Latin, *Cato rogatus est sententiam*, Cato was asked his opinion<sup>1</sup>.

<sup>1</sup> A verb may also take two accusatives of different kinds, as of the Nearer Object and of Extension. So in English, “I carried the child three miles.”

The *Accusative of Respect* is joined to Verbs and Adjectives to show in reference to what they are to be understood. It may be thus said to define the extent or measure of their action. *κάμνω τὴν κεφαλήν*, I suffer as regards my head; *παρθένος καλὴ τὸ εἶδος*, a maiden beautiful in respect of her form; *οὐδεὶς ἀνθρώπος πάντα σοφός*, no man is wise in all respects. This Accusative is imitated by some Latin writers, cf. *os humerosque Deo similis*, like a God in face and shoulders, and is sometimes called Greek Accusative.

### 138. Exercises on the use of the Cases.

Ex. 105. 'Ο Ξενοφῶν τὴν πλατυτάτην ὁδὸν ἤγαγε τὸν στρατιώτας. πατρὸς ἔμοιεν ἀρχαῖον τάφον Ὁρέστης. ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. τῶν<sup>1</sup> Ὀλυμπίασιν ἡ Δελφοῖς χρημάτων κινήσουσιν οἱ Ἑλληνες. χειμῶνος ὥρᾳ ἔπλευσεν ὁ στρατηγός. πᾶσαν ὑβριν ὑβρίσθη ἡ τάλαινα. ὅστις διαβολαῖς πειθεται ταχὺ, πονηρὸς αὐτὸς ἔστι τοὺς τρόπους. ἡ πόλις ἡμῶν οὐδὲν ὄμοια ἔστιν ἐκείνοις. ὁ πόλεμος χαλεπὴν παιδείαν ἐπαιδευσεν αὐτούς. οὐπω εἴκοσιν ἔτη γέγονεν ὁ νεανίας, ὅμως δὲ πάντων σοφώτατός ἔστι τὰ τοιαῦτα. οὗτος Οἰνόην τῆς Ἀττικῆς ἔλαβον οἱ Βοιωτοί. ἐκάστου ἔτους πομπὴν ἐπεμπον τῷ θεῷ οἱ πολῖται.

Ex. 106. Agamemnon took Troy in the tenth year. The citizens were guarding against the

<sup>1</sup> Partitive genitive. Ὀλυμπίασιν adv. at Olympia. Cf. Ἀθηνῆσιν.

enemy all the night. The youth asked his father (for) a horse. During this summer (*gen.*) the Athenians made (*cognate verb*) many expeditions. Épiménidēs said that the Persians would (*lit. will*) not come within ten years. Do you then not know that Aeschines has brought an indictment against you (*lit. indicted you an indictment*)? Whilst he was cutting the tree the husbandman got his head struck with the axe (*lit. was struck with the axe as to his head*). Time teaches men prudence. He has been taught many arts, but has learnt none. What name does his father call him? The Athenians underwent (*cognate verb*) extreme (*lit. the uttermost*) dangers during that year.

### 139. *Prepositions which take one Case only.*

Genitive only: *ἀντί*, *ἀπό*, *ἐκ* or *ἐξ*, and *πρό*.

Dative only: *ἐν* and *σύν* or *ξύν*. Accusative only: *εἰς* or *ἐσ*.

1. With Genitive (Origination, Partition, Separation).

*ἀντί*, originally, over against (*anti-podes, anti-pathy. L. ante*).

*Tropically*<sup>1</sup>, instead of, *δοῦλος ἀντὶ βασιλέως ἐγένετο, he became a slave instead of a king.*

*ἀπό*, from, L. *ab* (*apo-stasy, apo-stle*).

*of place, of ἀπὸ Σπάρτης, those from Sparta.*

*of time, ἀπ' ἑκένυντι ἡμέρας, from that day.*

<sup>1</sup> By 'tropical' is meant a derived, and usually figurative sense, as opposed to the literal sense of the word.

*trop.* οὐδὲν μέγα ἐπράχθη ἀπ' αὐτῶν, no great thing proceeded from them.

*ἐκ*, before vowels ἐξ, out of, L. *ex* (*ex-odus, ex-stasy*).  
 of place, *ek Σπάρτης* φεύγει, he is banished *out of Sparta*.  
 of time, *ἐξ εἰρήνης πόλεμον αἰρόμεθα*, *after peace we take up war*.

*trop.* ἐκ Διός ἐστιν ἡ νίκη, *victory is from Zeus*.

*πρό*, before, L. *pro* (*pro-gnostic, pro-boscis*).  
 of place, *πρὸ τῶν ὄφθαλμῶν φαίνεται*, *he appears before our eyes*.  
 of time, *πρὸ τῆς μάχης*, *before the battle*.  
*trop.* *πρὸ πάντων τοὺς γονεῖς τιμῶσιν*, *before every thing they honour their parents*.

2. With the Dative. (Rest at a point.)

*ἐν, in*, L. *in* (*en-ergy, en-demic*).  
 of place, *ἡ ἐν Λεύκτροις μάχη*, *the battle at Leuctra*; *ἐν τούτοις, among them*.  
 of time, *ἐν τούτῳ τῷ ἔτει*, *in this year*.  
*trop.* *ἐν τῷ θεῷ τὸ τέλος*, *the result is in (the hand of) God*.  
*σύν* or *ξύν*, with, L. *cum* (*syn-onym, sym-path*).  
 of place and time, *σὺν τῷ Σωκρατῇ ἥλθον καὶ οἱ ἄλλοι*, *the others also came with Socrates*.  
*trop.* *σὺν Θεῷ νικήσομεν*, *with the help of God we shall conquer*.

3. With the Accusative. (Motion towards, extension over.)

*εἰς* or *ἐς*, into. Cf. *ἐν* (*es-oteric, Stamboul = ἐς τὴν πόλιν*).  
 of place, *εἰς τὴν πόλιν γέσαν*, *they were going into the city*.  
 of time, *τίνα βίων εἰς τὸ λοιπὸν ξέεις*; *what a life will you have for the future!*  
*trop.* *εἰς δύναμιν*, *up to one's power*; *εἰς τόδε ηκομεν*, *for this we are come*.

140. *Prepositions which take two Cases.*

Genitive and Accusative : διά, κατά, ὑπέρ.

Dative and Accusative : ἀνά.

## 1. Genitive and Accusative :

διά, between, through, cf. δίσ (dia-logue, dia-gonal, L. *dis-*, *di-*).

with Genitive :

of place, διὰ τῆς Θράκης ἦγε τὸν στρατόν, he led his army through Thrace.

of time, οὐδεὶς διὰ βίου εὐτυχής ἐστιν, no one is fortunate throughout his life.

trop. διὰ τῶν ὀφθαλμῶν δρῶμεν, we see by means of the eyes.

with Accusative (owing to) :

trop. διὰ τὴν νόσον χρώμεθα τῷ λαρῷ, we employ the physician on account of the disease; διὰ ταῦτα, therefore.

κατά, down (cata-ract, cata-strophe).

with Genitive (vertical direction) :

of place, κατὰ τοῦ τείχους ἥλλοντα, they leapt down from the wall; τὸ κατὰ γῆς, the things below the earth.

trop. down upon, against, about: ψεύδεται κατὰ τοῦ Θεοῦ, he lies against God; κατὰ τῶν Περσῶν ταῦτα λέγει, about the Persians he says these things.

with Accusative (horizontal direction = L. secundum) :

of place, κατὰ ποταμόν, down stream; κατὰ γῆν καὶ θάλασσαν, by land and sea.

of time, κατ' ἐκεῖνον τὸν χρόνον, about that time.

trop. κατὰ τοὺς νόμους, according to the laws; κατ' ἐμέ, as regards me.

ὑπέρ, over, L. super (*hyper-critical, hyper-bolical*).

with Genitive :

of place, ὁ Θεὸς θήκε τὸν ἥλιον ὑπὲρ τῆς γῆς, God placed the sun above the earth.

trop. ὑπὲρ τῆς πατρίδος μαχόμεθα, we fight for (lit. over) our country.

with Accusative (beyond):

of place, ὑπὲρ Ἑλλήσποντον οἰκεῖον, they dwell beyond the  
Hellespont.

trop. ὑπὲρ δύναμιν, beyond our power.

2. Dative and Accusative:

ἀνά, up (*ana*-basis, *ana*-logy).

with Dative (upon), poetical:

with Accusative (corresponding to κατά):

of place, ἀνὰ ποταμόν, up stream; ἀνὰ πᾶσαν γῆν, over  
every land.

trop. ἀνὰ λόγον, proportionally (lit. according to reason  
or ratio).

141. *Prepositions with three Cases.*

Genitive, Dative, and Accusative: ἀμφί, ἐπί,  
μετά, παρά, περί, πρός, ὑπό.

ἀμφί, around, on both sides. Cf. ἀμφω (amphi-  
theatre, *amphi*-bious, L. *ambi*-).

with Dative (around, of place), poetical.

with Genitive and Accusative (about, like the more usual  
περί), ἀμφὶ δεῖπνον πονῶ, I am occupied about a meal.

ἐπί, upon, on (L. *ob*, *epi*-demic, *epi*-taph).

with Dative:

of place, ἐπὶ τῇ θαλάσσῃ οἰκοῦσι, they dwell upon the sea-  
shore.

of time, ἐπὶ τούτοις, upon this, thereupon.

trop. ἐπὶ τοῖς τῶν δλλῶν κακοῖς χαρεῖ δ φθονερός, the envious  
man rejoices at the misfortunes of others; ἐπὶ κακῷ,  
with a view to evil; ἐπὶ τούτῳ, on this condition.

with Genitive:

of place, ἐφ' ἵππου, on horseback; ἐπὶ Σάμου ἐπλευσεν, he  
sailed towards Samos.

of time, ἐπὶ Κύρου ἐγένετο, it happened in the time of (under)  
Cyrus.

trop. ἐφ' ἀντροῦ, by (lit. depending on) oneself.

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with Accusative:

of place, ἐπὶ τὸς τῶν πλουσίων θύρας λασιν οἱ τένηρες, the poor go up to the doors of the rich—frequently of hostile approach; ἐπὶ Λυδούς στρατεύονται, they make an expedition against the Lydians.

trop. ἐπὶ τῷ πολύ, for the most part.

**μετά**, in the midst. Cf. *μέσος* (*meta-phor, metamorphosis*):

with Dative (amidst), poetical.

with Genitive:

of place, μετά τῶν νεκρῶν κείσομαι, I shall lie amongst (or with) the dead.

trop. μετά πολλῶν κινδύνων τὴν δραχῆρα ἐκτήσαντο, they acquired their empire in the midst of many dangers.

with Accusative (motion into the midst):

of time, μετὰ τὸν πολεμόν, after the war.

**παρά**, beside (*par-allel, para-ble*):

with Dative:

of place, ἐστη παρὰ τῷ βασιλεῖ, he stood in the presence of the king.

with Genitive (from the side of; usually, from a person):

trop. παρὰ σοφοῦ ἀδρὸς τοῦτο ἔμαθον, I learnt this from a wise man.

with Accusative (motion to the side of, or extension along the side of):

of place, παρὰ τὴν θάλασσαν φέουν, they dwelt along the sea.

of time, παρ' ὅλον τὸν βίον, during the whole of life.

trop. παρὰ τῷ δῆλᾳ ἡών ὡσπερ θεοί φαίνονται οἱ ἀνθρώποι, by the side of (i. e. compared with) other animals men show like gods; οὐκ ἔστι παρὰ ταῦτα δῆλα, there is nothing else besides this; παρὰ νόμου, contrary to (lit. beside) law.

**περί**, around (*peri-phrase, peri-od*).

with Dative (round, about), less common than the other cases.

with Genitive:

*trop.* *τίνα δόξαν ἔχεις περὶ τούτον;* what opinion have you concerning this?

with Accusative:

*of place,* *περὶ Ἐφεσον ἦν,* he was *about* Ephesus.

*trop.* *ἀγαθοὶ ἀνδρες περὶ τὴν πόλιν ἐγένοντο,* they showed themselves good men *with regard to* the state.

*πρὸς*, originally, in front of, cf. *πρό* (*pros*-elyte).

with Dative:

*of place,* *οἱ ποταμοὶ πρὸς τὰς πηγαῖς οὐ μεγάλοι εἰσίν*  
rivers are not large *at* their sources.

*trop.* *πρὸς τούτους,* *besides* this.

with Genitive:

*of place,* *Χαλκὶς πρὸς τῆς Βοιωτίας κεῖται,* Chalcis lies *on* the side of (*lit. fronting*) Boeotia.

*trop.* *πρὸς μητρότ,* *on* the mother's side; *πρὸς θεῶν,* (*I implore you*) *by* (*lit. in presence of*) the gods; *πρὸς τῶν Ἀθηναίων ἐσμέν,* we are *on the side of* the Athenians.

with Accusative:

*of place,* *ἐρχονται πρὸς ἡμᾶς τρέσβεις,* ambassadors come *to* us.

*trop.* *ἐμάχοντο πρὸς τοὺς Ἀθηναίους,* they fought *with* (i. e. *against*, *lit. moving to the face of*) the Athenians; *εἰρήνην διγομεν πρὸς ἀλλήλους,* we have peace *with* (towards) one another; *πρὸς ταῦτα,* *looking to* these things; therefore.

*ὑπό*, under, L. *sub* (*hypo*-thesis).

with Dative:

*of place,* *ὑπὸ τῆς Αἰτνης οἰκουσιν,* they dwell *under* Etna.

*trop.* *ὑπὸ τοῖς Ἀθηναίοις ἦσαν,* they were *under* the Athenians.

with Genitive:

*of place,* *ἡ πηγὴ ὑπὸ τῆς δρυὸς βεῖ,* the spring flows *from* under the oak.

*trop.* (*with Passives 'by'*) *οὐτως ὑπὸ τοῦ ἀρχατος ἐτάχθη,* so it was arranged *by* the ruler.

230 EXERCISES ON THE PREPOSITIONS.

with Accusative:

of place, ὑπὸ Τλιον ἥλθον, they came underneath (the walls of) Troy.

of time, ὑπὸ νύκτα, at night-fall = L. sub noctem.

142. Exercises on the Prepositions.

Ex. 107. οἱ ἔμποροι ἀντὶ χρυσοῦ καὶ ἀργύρου σίτον καὶ ἴμάτια ἡλλάξαντο. ὅσα γε ἀπὸ θεῶν γένεται πάντα ἀριστα γένεται. ἐκ τῆς θαλάσσης ἐγένετο ἡ Ἀφροδίτη κατά γε τοὺς τῶν ποιητῶν λόγους. οὐ τὰς πρὸ τῶν πόνων ἡδονὰς διώκει ὁ σώφρων, ἀλλὰ τὰς μετὰ τοὺς πόνους. ἐν ταῖς ναυσὶν ἔστιν ἡ τῆς Ἑλλάδος σωτηρία. ἀν δὲ τούτῳ τῷ χρόνῳ παρὰ τοῦ βασιλέως ἥλθον πρέσβεις πρὸς τοὺς Ἀθηναίους. σὺν τῷ δικαίῳ τοὺς πολέμους ἀμυνούμεθα. ἀνὰ πάσαν γῆν καὶ θάλασσαν εἰρήνη ἔσται, καὶ ἡδόστη γε ἐκ τοσούτου πολέμου. πάντα ὁ χρόνος εἰς τὸ φῶς ἄγει. ὕσπερ διὰ τῶν ὀφθαλμῶν γένεται ἡ ὄψις τοῖς ἀνθρώποις, οὕτω διὰ λόγου ἡ μάθησις. πολλοὶ διὰ Σωκράτη ἀμείνους ἐγένοντο. ὑπὲρ μὲν δόξης πολλὰ καλῶς πεποίηται τοῖς ἀνθρώποις, ὑπὲρ δὲ ἀρετῆς ἔτι πλείονα καὶ μείζονα.

Ex. 108. In this one day the king has become wise instead of (lit. out of) foolish. The moon has her light from the sun. That youth will never do any thing great, for he is ruled by the pleasures of which the body is the instrument (lit. the-through-the-body-pleasures). There were many towns along the river. Many men have fallen owing to

the tongue. With injustice we shall never acquire anything. The Athenians have encountered (*cognate verb*) many dangers for their country and for the freedom of the other Greeks. Many cities of the Greeks were under the Spartans. Alone of the Boeotians, the Plataeans were on the side of the Greeks, when the Persians made-an-expedition against Greece. What are you hiding under your cloak? These philosophers consider both the (things which are) under the earth, and the (things which are) above the moon, but the (things which are) on the earth escape their notice.

Ex. 109. *οἱ ἀμφὶ Λεωνίδαν ὑπὲρ μεγίστων καὶ καλλίστων ἐκινδύνευσαν ἐν Θερμοπύλαις. δουλεῖαν κακίστην νομίζω τὴν παρὰ τοῖς κακίστοις δεσπόταις. Ἀλέξανδρος τῷ γένει πρὸς πατρὸς μὲν ἦν Ἡρακλεῖδης πρὸς δὲ μητρὸς Αἰακίδης ἦν. ἐπὶ τῇ τῶν ἐπών ποιήσει "Ομηρον μάλιστα τεθαύμακα. εἰς τὸ σῶφρον καὶ ἐπ' ἀρετὴν ἄγει ὁ ὄρθος ἔρως κατὰ τὸν Πλάτωνα. τίς γὰρ καθ' ἑαυτοῦ ἔρει ὡς αὐτὸς κακοῦ τινος ἄξιος ἔστιν; Αἴακος ἔως ἦν μετ' ἀνθρώπων καλλίστην δόξαν δικαιοσύνης εἶχεν. οὐκουν τοῦτο μεμάθηκας, ὅτι τῆς περὶ τῶν ὀνομάτων μάχης πολλάκις ἡ περὶ τῶν ἔργων ἔχεται; ὡς τύραννος ὁ νόμος πολλὰ παρὰ τὴν φύσιν βιάζεται. πρὸς τοὺς ἄλλους πόνους καὶ ἡ νόσος οὐχ ἥκιστα ἔβλαπτε τοὺς Ἀθηναίους.*

Ex. 110. Cicero imitated the speeches which Demosthenes wrote against Philip. The friend-

ship of parents towards their children is the best and truest of all. The Athenians never made a law with-a-view-to one man only, but to all the citizens jointly. Owing to his virtue and his humane disposition he was loved by all the citizens. The soldier dragged the thief through the market. After the death of the king the seven Persians consulted about the kingdom, whose it should (*lit.* shall) be. In the time of the first kings up-to Thēseus, Attica was always inhabited by-independent-states (*lit.* according to states). It is said that Thēseus made the Athenians one state instead of (*lit.* out. of) many. Through these men alone we have been saved. Concerning the Hērmae, Andōcidēs informed against others and against himself.

#### 143. *Prepositions in Composition.*

As Prepositions are prefixed to Substantives in order to define more exactly the meaning in which the case is used, so they are compounded with Verbs to limit and particularize that which was undefined in the simple verb. Thus the vague *βαίνω* I go, is particularized in the compounds *ἀνα-βαίνω* I go up, *κατα-βαίνω* I go down, *δια-βαίνω* I go through, *ἐκ-βαίνω* I go out, *ὑπερ-βαίνω* I go beyond, &c. Such compounds sometimes keep the meaning of the uncompounded verb and preposition, and the construction will then follow the preposition, as *ἡ ψυχὴ τοῦ σώμα-*

*τος ἐκβαίνει*, 'the soul goes-out of the body.' In this case the same preposition or one of similar meaning is often repeated after the compound verb, as *ἡ ψυχὴ ἐκ τοῦ σώματος ἐκβαίνει*, 'the soul goes-out out of the body.' Sometimes the signification of the compound may be so altered that it requires to be joined with a new case; thus *ἀφαιρέομαι*, *lit.* 'I take away from,' comes to mean 'I deprive,' and in this sense takes an accusative, instead of a genitive, of the person. At other times the preposition in composition has only an adverbial force, and the compound verb follows the construction of the simple verb, as *καθίστημι* 'I establish,' *lit.* 'I place down.' The English compounds *fore-tell*, *under-go*, *up-heave*, *gain-say* supply examples of a like variety of meaning.

A Verb already compounded of one Preposition may have another prefixed, as *ἐξ-άγω* I lead-out, *παρ-εξάγω* I lead-out-in-line, *ἀντι-παρεξάγω* I lead-out-in-line-against.

Prepositions in composition undergo the usual euphonic changes. If the Preposition ends with a vowel and the Verb with which it is compounded begins with a vowel, the final vowel of the Preposition is elided, as *κατ-έρχομαι* from *κατά* and *έρχομαι*; except in the case of *περί* and *πρό*, which never lose their final vowel; *πρό* however, with an *e* following is sometimes contracted into *ov*. If the initial vowel of the Verb is aspirated, a preceding sharp mute in the Pre-

position is changed into the corresponding aspirate, as *καθ-ιστημι* from *κατά* and *ιστημι*. A final *ν* in the Preposition is changed into *γ* before gutturals, *μ* before labials, and is assimilated before liquids, as *έγ-χέω* from *ἐν* and *χέω*, *έμ-πίπτω* from *ἐν* and *πίπτω*, *συλ-λέγω* from *σύν* and *λέγω*. Cf. L. *impedio*, *il-labor*. The Augment and Reduplication are placed after the Preposition, as *κατα-βαίνω*, *κατ-έβανον*, *κατα-βέβηκα*.

#### 144. List of Compound Verbs.

*ἀνά* in composition has the force of (1) up, (2) back, again = L. *re-*.

*ἀναβαίνω*, I go up, mount. Cf. *βαίνω* (*anabasis*).

*ἀνάγω*, I lead up, or back. *Mid.* put to sea. Cf. *ἄγω*.

*ἀναγιγνώσκω*, I recognize, I read. Cf. *γιγνώσκω*.

*ἀντημ*, I let loose, relax. Cf. *ἴημ*.

*ἀνιστημι*, I raise up. *Intransitive tenses*, I rise up. Cf. *Ιστημι*.

*ἀντιλέγω*, I dedicate, I ascribe. *Mid.* I retract. Cf. *τίθημι* (*anathema*, lit. a thing devoted). P. P. in use, *ἀντέκειμαι*.

*ἀντί* has the force of (1) against, (2) in exchange.

*ἀντιλαμβάνω*, I get in exchange. *Mid.* I take hold of, *τινός*. Cf. *λαμβάνω*.

*ἀντιλέγω*, I speak against. Cf. *λέγω*. *Aor.* in use, *ἀντέπον*.

*ἀπό* has the force of (1) from (separation), (2) off (completion).

*ἀπαγορεύω*, I forbid, I renounce. *Aor.* *ἀπέπον*. Cf. *ἀγορεύω*, *εἴπον*.

*ἀπέρχομαι*, I depart. Cf. *έρχομαι*, *είμι*.

*ἀπέχω*, *Intrans.* I am distant, *τινός*. *Mid.* I abstain from. Cf. *έχω*.

*ἀποβαίνω*, I turn out = L. *evado*.

*ἀποβάλλω*, I throw away, lose. Cf. *βαλλω*.

*ἀποδίδωμι*, I render, repay. *Mid.* I sell. Cf. *δίδωμι*.

ἀποθνήσκω, I die, used as *Pass.* of *ἀποκτείνω*, I kill. Cf. θνήσκω, *κτείνω*.

ἀποκαλύπτω, I reveal (*apocalypse*). Cf. *καλύπτω*.

ἀποκρίνομαι, I answer, *τινί*. *Aor.* *ἀπεκρινόμητο*, *G. T.* *ἀπεκρίθητο*. Cf. *κρίνω*.

ἀπόλλυμι, I destroy, I lose. *Mid.* I perish (*Apollyon*). Cf. *δλυνμι*.

ἀποστέλλω, I send away (*apostle*). Cf. *στέλλω*.

ἀποστρέφω, I turn aside, turn back (*apostrophe*). Cf. *στρέφω*.

ἀφαιρέω, I take away. *Mid.* I deprive, with double *Acc.* Cf. *αρέω*.

ἀφικνέομαι, I arrive. Cf. *ικνέομαι*.

ἀφίστημι, I remove, I make to revolt. *Mid.* and *Intrans.* I withdraw, I revolt (*apostate*).

ἀφορίζω, I define (*aphorism*). Cf. *δρίζω*

διά has the force of (1) through, (2) throughout, (3) asunder.

διαβαίνω, I cross over.

διαβάλλω, I slander. Cf. *διαβολή* (*diabolic*).

διαιρέω, I divide.

διάκειμαι, I am in a certain state, am disposed. Cf. *κείμαι*.

διαλέγομαι, I converse (*dialogue*). Cf. *λέγω*.

διατίθημι, I dispose, manage. *Mid.* bequeath.

διατρίβω, I consume; *χρόνον*, spend time, live. Cf. *τρίβω* (*tribe*).

διαφέρω, I differ from, I excel, *τινός*. *Impers.* it makes a difference. Cf. *φέρω*.

διέρχομαι, I go through.

εἰς or ἐς has the force of into.

εἰσάγω, I bring in, import.

εἰσβάλλω, I throw into. *Intrans.* I make an invasion.

ἐκ or ἐξ has the force of (1) out, (2) utterly or thoroughly.

ἐκβάλλω, I banish.

ἐκλείπω, I forsake. *Intrans.* I leave off (*eclipse*). Cf. *λείπω*.

ἐκπίπτω, I fall from, am banished from, used as *Pass.* of *ἐκβάλλω*. Cf. *πίπτω*.

ἐξελέγχω, I examine, convict (thoroughly). Cf. *λέγχω*.

*Εξεστι(ν), Impers.* 3rd sing. of *Εξειμι*, it is possible, is allowed. Cf. *ειμι*.

*Εξιστημι*, I drive out of. *Mid.* and *Intrans.* I retire from; *φρενώ*, I am distracted (*ecstasy*).

*ἐν* has the force of in, or at.

*ἐγχέω*, I pour in. Cf. *χέω*.

*ἐντυγχάνω*, I meet with, *τυλι*. Cf. *τυγχάνω*.

*ἐπί* has the force of (1) up, on, over, (2) to, against, (3) after, in addition.

*ἐπανέω*, I praise. *F.* *ἐπανέω*, *I A.* *ἐπήνεσα*, *P. P.* *ἐπήνημαι*. Cf. *ἐπανός*.

*ἐπαρπω*, I lift up, excite.

*ἐπέχω*, I hold to, I direct, check. *Intrans.* pause (*epoch*).

*ἐπιθυμέω*, I desire, *τυέτι*. Cf. *θυμός*.

*ἐπισκοπέω*, I inspect (*episcopal*). Cf. *σκοπέω*.

*ἐπιτίθημι*, I put on, I impose. *Mid.* apply myself to (*epithet*).

*ἐπιχειρέω*, I put my hand to, attempt, *τυλι*. Cf. *χειρός*.

*ἐφοράω*, I survey (*ephor*). Cf. *όράω*.

*κατά* has the force of (1) down, (2) against, (3) to the bottom, thoroughly.

*καθιστημι*, I establish, make. *Intrans.* and *Pass.* am made, am.

*καταγιγνώσκω*, I condemn, *lit.* judge against, *τυέτι*.

*κατάγω*, I bring down, bring to land, recall from exile.

*καταλαμβάνω*, I seize, comprehend, overtake (*catalepsy*).

*καταστρέφω*, I overturn. *Mid.* subdue (*catastrophe*).

*καταφροτέω*, I despise. Cf. *φροτέω*.

*μετά* has the force of (1) with (participation), (2) change.

*μεταβάλλω*, I change, *Trans.* and *Intrans.*

*μεταγιγνώσκω*, I change my mind, repent.

*μεταδίδωμι*, I give a share of, *τυέτι*.

*μεταλαμβάνω*, I get a share of, *τυέτι*.

*μετέχω*, I partake, *τυέτι*.

*παρά* has the force of (1) beside, (2) past, (3) beyond.

*παραβαλλω*, I transgress.

*παραβάλλω*, I compare (*parable*).

*παρακαλέω*, I encourage (*Paraclete*). Cf. *καλέω*.

*παραπλέω*, I coast along. Cf. *πλέω*.

*παρειμι*, I am present.

*παρέρχομαι*, I pass by.

*παρέχω*, I furnish, afford, render.

*περί* has the force of (1) round, about, (2) above.

*περιβάλλω*, I throw around, I surround.

*περιγγομαι*, I overcome, I survive, (of things) accrue. Cf. *γίγομαι*.

*περιπατέω*, I walk about (*peripatetic*). Cf. *πατέω*.

*περιποιέω*, I keep safe. *Mid.* I win.

*πρό* has the force of (1) before in place, (2) before in time, (3) before in degree.

*προβαίνω*, I advance. Cf. *πρόβατον*.

*προδίδωμι*, I betray. *L.* *prodo*.

*προέχω*, I surpass, *τινός* someone, *τινί* in something.

*προλέγω*, I foretell.

*πρός* has the force of (1) towards, (2) in addition.

*προσαγορέω*, I address, call; *F.* *προσερῶ*, *Aor.* *προσεῖπον*.

*προσβάλλω*, I attack, *τινί*.

*προσήκω*, I belong to. *Impers.* it belongs, befits. Cf. *ήκω*.

*προστίθημι*, I add.

*σύν* has the force of (1) with (co-operation), (2) together (gathering).

*συγγιγνώσκω*, I excuse, forgive.

*συμβαίνω*, I agree. *Impers.* it happens.

*συμφέρω*, I am of use; *συμφέρει*, it is expedient.

*σύνειμι*, I live with.

*συνιστημι*, I bring together, unite. *Mid.* and *Intrans.* hold together, consist (*system*).

*στοιδα*, I am conscious.

*ὑπέρ* has the force of over.

*ὑπερβαλλω*, I exceed (*hyperbolical*).

*ὑπερορδω*, I overlook. Cf. *δρδω*.

*ὑπό* has the force of (1) under, (2) secretly, gradually.

ὑποκρίνομαι, I act on the stage (*hypocrite*). Cf. κρίνω.

ὑπονοέω, I suspect. Cf. νοῦς.

ὑποτίθημ, I place under. *Mid.* assume, suggest (*hypothesis*).

#### 145. Exercises on Compound Verbs.

Ex. 111. τί οὐκ ἀπεκρίνω; πάντ' ἀποκαλύπτει ὁ χρόνος καὶ πρὸς τὸ φῶς ἄγει ὁ Κύλων κατέλαβε τὴν τῶν Ἀθηναίων ἀκροπόλιν. πάνθ' ὅρᾳ καὶ πάντ' ἀκούει καὶ πανταχοῦ πάρεστι τὸ θεῖον. πᾶς ὁ βίος ἡμῶν εἰς παιδιὰν καὶ σπουδὴν διῆργται. ἀ προσήκει τίσει ὁ πονηρὸς ἡ ἐκεῖ ἡ ἐνθάδε. οἱ ὀλίγοι τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδιδόσιν, τὰ δὲ ἀγαθὰ πάντα ἔαντοῖς περιποιοῦνται. οἱ τύραννοι χρήματά τε ἀφηροῦντο τοὺς ἀγαθοὺς καὶ ἐκ τῶν πόλεων ἔξεβαλλον. ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. τὰ μείζονα ἀπολεῖ ὃς οὐκ ἐφύλαττε τὰ μικρά. πολλοὶ ἡδη ἐπεὶ τῆς κατὰ θάλασσαν δυνάμεως ἐπεθύμησαν τὴν κατὰ γῆν ἀρχὴν ἀπώλεσαν. Σικελοὶ ἐξ Ἰταλίας, ἐνταῦθα γὰρ ὥκουν, διέβησαν ἐς Σικελίαν.

Ex. 112. In this war Byzantium revolted from the Athenians. He is most unjust who owes so great a favour and does not repay it. Seditions have already destroyed many cities. Gylippus was banished from Sparta on account of his unjust deeds. Owing to the laws of Lycurgus, Sparta far surpassed the other cities. It is said that Aesculapius (*Ἀσκληπιός*) even raised up the dead. The gods know all things, both the past and the

present (*lit. the formerly and the now*), and whatever shall turn out from (*ἐξ*) each of them. Many of the generals were seized and were led up before (*παρὰ acc.*) the king. His former errors (*lit. as many things as he erred formerly*) have rendered him a wiser man. That city is truly happy in which all the citizens partake of virtue. Masters have often been killed by their slaves. The oaks afforded a most pleasant shade.

Ex. 113. ὅσοι τὸν θάνατον πρὸ τῆς αἰσχύνης φοβοῦνται, οὐτοι κακῶς τε καὶ αἰσχρῶς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν. ταῖς θεαῖς τῆς περὶ τοῦ κάλλους ἔριδος κριτὴς κατέστη ὁ τοῦ Πριάμου Ἀλέξανδρος. Ἐλένη καὶ τῷ γένει καὶ τῷ κάλλει καὶ τῇ δόξῃ πασῶν γυναικῶν διήνεγκε. διὰ τὸ ψῦχος ἐν τῷ χειμῶνι μεταβαλλόμεθα τὰ ἴματα. ὁ Σέσωστρις τὴν χώραν ἄπασαν εἰς ἔξ καὶ τριάκοντα μέρη διείλεν. Ἀγγσίλαος τῶν δυνατῶν ὅσοι τὸ πρὶν διὰ τοὺς Λακεδαιμονίους ἐξέπεσον κατήγαγε, τοὺς δὲ ἄλλους ἐξέβαλε. τὰ Παλαμήδους οὐκ ἀκήκοας πάθη; οὗτος γὰρ ὑπὸ τοῦ Ὀδυσσέως ἀπώλετο. Ἡρακλῆς τὸν Κέρβερον εἰς τὸ φῶς ἀνήγαγε καὶ φανερὸν κατέστησεν ἀνθρώποις. μετὰ ταῦτα ὁ Κόνων εἰς Κύπρον ἐπλευσε καὶ χρόνον τινὰ ἐκεῖ διέτριβε. Πολυκράτης ὁ Σαμίων τύραννος Τήμειαν τὴν ἐν τῷ Αἰγαίῳ νῆσον ἀνέθηκε τῷ Δηλίῳ Ἀπόλλωνι.

Ex. 114. Sesostris subdued all Asia. The Syracusans coasted along to Messenē. Cyrus sub-

dued many (*lit. and*) most powerful nations. Those converse best who reflect (*σκοπέω*) most concerning the most important (*σπουδαῖος*) things. The people of the Samians killed some two hundred of the nobles (*lit. powerful*). Cōnōn set up the walls of Athens. All praise the Athenians most because they forsook their own city in behalf of (*ὑπέρ*) the common safety of the Greeks. Ye show (*ποιοῦμαι*) all earnestness to (*lit. how, ὅπως, ye shall*) excel your predecessors (*lit. the before*) in virtue. Alcibiades and Critias were lifted up in-consequence-of (*ἐπi*) their wealth. We will never call him good who betrayed his friends in their distress (*lit. in evils*). He who clings to justice will safely (*εὐ*) cross over the stream of Lethe and there receive his reward in the presence of the gods.

**Ex. 115.** ὁ θάνατος οὐτε τοὺς πονηροὺς ὑπερορᾶ  
 οὐτε τοὺς ἀγαθοὺς θαυμάζει, ἀλλ' ἅπασιν ἵσον  
 ἔαυτὸν παρέχει. οἱ Ἀθηναῖοι διέβησαν εἰς τὴν  
 Εὔβοιαν. ὁ Πλάτων λέγει ὅτι καὶ θεοῦ μετέχει  
 ἀνθρωπος. ὁ ἀνθρωπε, τί τῷ γῆρᾳ πρὸς τοὺς  
 ἄλλους κακοῖς τὴν ἐξ ἀδικίας αἰσχύνην προστίθησ;  
 ναυτικὸν παρείχοντο τοῖς Λακεδαιμονίοις Κορίνθιοι,  
 Μεγαρῆς, Ἡλεῖοι, Ἀμπρακιώται. τί περὶ τούτων  
 βουλευόμεθα ἔτι ἀ ηδη ἐς ἀνάγκην ἀφίκται; ὁ  
 θεὸς ὅσα βίου μετεῖληφεν πάντα ἐφορᾶ. ὁ Κύρος  
 μετὰ τῶν Ἑλλήνων ἐπὶ τὸν ἀδελφὸν ἀνέβη πολλῶν  
 ἡμερῶν ὁδὸν ἀπὸ τῆς θαλάσσης. ηδη αἱ νῆες ἐξ  
 Ἀβύδου ἀνηγμέναι εἰσίν. καὶ νῦν ἀναξιωτάτην

χάριν παρ' ὑμῶν ἀντιλαμβάνομεν, ὡς Λακεδαιμόνιοι, οἵ γε μεθ' ὑμῶν τὴν Ἑλλάδα ποτὲ ἐσώσαμεν. η γὰρ σὺ τοῖς τοιούτοις οὐδέποτε ἐνέτυχες, οὐ πρὸς ἅπαντας περὶ πάντων ἀεὶ ἀντιλέγουσιν; πάντα μοὶ ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.

Ex. 116. The Athenians quickly repented-of the sentence which they had passed against (*lit.* those-things which they judged-against) the Mytilenaeans. I greatly fear how the affairs which we are now attempting will turn out. He who desires anything contrary to justice will easily transgress the laws in deed also. Meanwhile the boy shall read to us. The Lacedaemonians had sent ambassadors thither who were inspecting the (state) of the city. Thēōdōrus often acted the Antīgōnē of Sōphōclēs. This (is what) disturbs men, this (is what) drives them out of their senses. The man poured in the poison and held the draught (*ποτόν*) to Socrates. For the most part men do not slander those whom they despise. The city consists of (*ἐκ*) more than 10,000 citizens. Themistocles surrounded (*mid.*) Athens with a wall. In this summer the Peloponnesians attacked Oenōē and made an invasion into Attica. Socrates used to examine the things which the mass of men assume as manifest.

## XX. Moods.

### 146. *General remarks on the Moods.*

The Finite Verb in Greek has four Moods, the Indicative, Imperative, Subjunctive, and Optative, so called from its being used to express a wish. The Subjunctive and Optative together may be considered to make up the Conjunctive Mood, though even so this Mood will have a much less extended use in Greek than in Latin, as it often happens that the Latin Conjunctive *must*, and still more often that it *may* be translated by the Indicative in Greek. In this free use of the Indicative arising from the love of vivid and direct statement, the Greek language resembles the English. We have already had many examples in the exercises where the Greek Indicative would have had to be translated in Latin either by the Conjunctive or Infinitive.

Besides the four Moods of the Finite Verb, there are in Greek three kinds of Verbal Nouns, the Infinitive, the Participle, and the Verbal Adjective expressly so called. The Tenses (with the exceptions stated below) are found in all the Moods, including the Infinitive and Participle. This of course implies a much greater richness of verbal inflexions in Greek than in Latin.

Exceptions :

(1) The Imperfect and Pluperfect appear as distinct forms in the Indicative alone. In other Moods they have the same form as the Present and Perfect.

(2) The Future has no Imperative or Subjunctive.

The force of the Tenses is not quite the same in the other Moods as in the Indicative. Thus the Present ceases to refer to present time exclusively ; the Tense of the principal verb of the sentence determines whether it refers to the present, past, or future time. It retains, however, through all the Moods its peculiar quality of marking that an action is (was, or will be) still going on, not completed and not momentary. On the other hand, the character of *completion* is expressed by the Perfect throughout all the Moods, and that of *momentariness* by the Aorist. We shall see this exemplified in the Imperative Mood.

The Reduplication and the Augment when used for the Reduplication are retained through all the Moods. The simple Augment is only found in the Indicative.

147. *General view of the Tenses in the different Moods.*

[The verb *τίππω* is employed as a convenient one for showing all the possible inflexions, though *τίππω* itself does not possess them all.]

Pres.		Indicative.		Subjunctive.		Optative.		Infinitive.		Participle.	
<i>Imperf.</i>		<i>τύπτω</i>	<i>τύπτε</i>	<i>τύπτω</i>		<i>τύπτοιμι</i>		<i>τύπτειν</i>		<i>τύπτων</i>	
<i>Fut.</i>		<i>έτυπτον</i>				<i>τίψοιμι</i>		<i>τύψειν</i>		<i>τύψων</i>	
<i>1 Aor.</i>		<i>τύψω</i>				<i>τηψαίμι</i>		<i>τύψαιν</i>		<i>τυψας</i>	
<i>Act. 1.</i>		<i>έτυψα</i>		<i>τύψον</i>		<i>τίψω</i>		<i>τύψαν</i>		<i>τετυψάς</i>	
<i>Perf.</i>		<i>έτηψα</i>		<i>τέτυψε</i>		<i>τετύφω</i>		<i>τετυφέναι</i>		<i>τετυψάς</i>	
<i>Plup.</i>		<i>έτετυψειν</i>				<i>τέτυψε</i>		<i>τυπεῖν</i>		<i>τυπών</i>	
<i>2 Aor.*</i>		<i>έτυπτον</i>		<i>τύπτε</i>		<i>τύπτω</i>		<i>τετύπτειν</i>		<i>τετυπτάς</i>	
<i>2 Perf.*</i>		<i>έτέτυπτα</i>				<i>τετύπτε</i>		<i>τετυπέναι</i>		<i>τετυπτάς</i>	
<i>2 Plup.*</i>		<i>έτετυπτειν</i>				<i>τετύπτε</i>		<i>τετυπέναι</i>		<i>τετυπτάς</i>	
<i>Pres. &amp; Mid.</i>		<i>τύπτομαι</i>		<i>τύπτου</i>		<i>τυπτώμαται</i>		<i>τυπτούμαται</i>		<i>τύπτεσθαι</i>	
<i>Imperf.</i>		<i>έτυπτομαιν</i>		<i>τέτυψο</i>		<i>τετυμένως</i>		<i>τετυμένων</i>		<i>τύπτεσθαι</i>	
<i>Perf.</i>		<i>τέτυψμαί</i>		<i>τέτυψο</i>	<i>δ</i>	<i>τετυμένως</i>		<i>έτην</i>		<i>τέτυθθαι</i>	
<i>Plup.</i>		<i>έτετυψμαίν</i>								<i>τετίψθεσθαι</i>	
<i>Fut. Perf.</i>		<i>τετυψόμαται</i>		<i>τύφθηται</i>		<i>τετυψόμαται</i>		<i>τυφθείην</i>		<i>τετίψθεσθαι</i>	
<i>1 Aor.</i>		<i>έτιψθην</i>				<i>τυφθήσομαι</i>		<i>τυφθησόμενην</i>		<i>τυφθησόμενος</i>	
<i>1 Fut.</i>		<i>τυφθήσομαι</i>		<i>τύπτην</i>		<i>τυπθήσομαι</i>		<i>τυπεῖν</i>		<i>τυφθησόμενος</i>	
<i>2 Aor.*</i>		<i>έτιπτην</i>				<i>τυπήσομαι</i>				<i>τυπησόμενος</i>	
<i>2 Fut.*</i>		<i>τυπήσομαι</i>								<i>τυψόμενος</i>	
<i>Middle.</i>		<i>τυψομαί</i>								<i>τυψόμενος</i>	
	<i>1 Aor.</i>	<i>έτιψφάμην</i>								<i>τυψάμενος</i>	
	<i>2 Aor.*</i>	<i>έτιπτόμην</i>								<i>τυψώμενος</i>	

[After reading the §§ on the Moods, exhibit the tenses and moods of *τύπτω*, *πλέκω*, *πείθω*, *άγγελλω*, *παύω*, in a similar scheme, omitting the tenses marked \* and give *τιθημι* with all its tenses.]

148. *Imperative Mood.*1. *Imperative Active of Verbs in -ω (λύω).*

Pres. λύε. 1st Aor. λύσον. Pf. λέλυκε.

The regular personal endings of the Imperative Active are

Sing. 2. -θι, 3. -τω. Dual. 2. -τον, 3. -των.

Plur. 2. -τε, 3. -ντων (rarely -τωσαν).

The ending of the 2nd Sing. is dropped or changed in several of the tenses; the other endings are always found.

The Pres. Imperative is obtained from the Pres. Indicative by changing the final -ω into -ε, as λύ-ω, λύ-ε. It is thus inflected :

Sing.	Dual.
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2. λύ-ε. Cf. L. rege	λύ-ετον
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3. λυ-έτω. Cf. L. reg-ito	λυ-έτων
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*Plural.*

2. λύ-ετε. Cf. L. reg-ite	
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3. λυ-όντων or λυ-έτωσαν. Cf. L. reg-unto.	
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The 1 A. Imperat. is obtained from the 1 A. Ind. by dropping the Augment and changing the final -α into -ον, ἔ-λυσ-α, λύσ-ον.

Sing.	Dual.	Plur.
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2. λύσ-ον	λύσ-ατον	λύσ-ατε
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3. λυσ-άτω	λυσ-άτων	λυσ-άντων
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or

-άτωσαν.

endings are the same as in the Pres. *τυ-πον*, *τυπ-έσθω*, &c.

### 3. Contracted Imperative.

The contracted Verbs undergo the usual contraction in the Imperative, thus :

#### Present Imperative Active.

S. 2. τηλε	τηλέ	φηλε	φηλει
3. τηλέω	τηλέτω	φηλέτω	φηλέτω
D. 2. τηλέτων	τηλάτων	φηλάτων	φηλάτων
3. τηλέτων	τηλάτων	φηλάτων	φηλάτων
P. 2. τηλέτε	τηλέτε	φηλέτε	φηλέτε
3. τηλέτων	τηλάτων	φηλάτων	φηλάτων
or		οτ	οτ
τηλέτων	τηλάτων	φηλέτων	φηλάτων

#### Present Imperative Passive.

S. 2. τηλέων	τηλέων	φηλέων	φηλέων
3. τηλέσθω	τηλέσθω	φηλέσθω	φηλέσθω
D. 2. τηλέσθων	τηλάσθων	φηλάσθων	φηλάσθων
3. τηλέσθων	τηλάσθων	φηλάσθων	φηλάσθων
P. 2. τηλέσθε	τηλάσθε	φηλάσθε	φηλάσθε
3. τηλέσθων	τηλάσθων	φηλάσθων	φηλάσθων
οτ		οτ	οτ
τηλέσθων	τηλάσθων	φηλέσθων	φηλάσθων

4. *Imperative of Verbs in -μι.*

The Present Imperative Active was originally formed by the addition of *-θι* to the Stem, as *φημί*, *st. φα*, Imperat. *φά-θι*; but it has disappeared in most instances, and the stem-vowel is lengthened in compensation, as *ἴστημι*, *st. ίστα*, Imperat. *ἴστη* for *ἴστα-θι*.

## Pres. Imperat. Act.

Sing.	2. <i>[ίστα-θι]</i> <i>ἴστη</i>	<i>[τίθε-τι]</i> <i>τίθει</i>	<i>[δίδο-θι]</i> <i>δίδου</i>	<i>[δείκνυ-θι]</i> <i>δείκνυ</i>
	3. <i>ίστα-τω</i>	<i>τίθέ-τω</i>	<i>δίδο-τω</i>	<i>δείκνυ-τω</i>
Dual.	2. <i>ίστα-τον</i>	<i>τίθε-τον</i>	<i>δίδο-τον</i>	<i>δείκνυ-τον</i>
	3. <i>ίστα-των</i>	<i>τίθέ-των</i>	<i>δίδο-των</i>	<i>δείκνυ-των</i>
Pl.	2. <i>ίστα-τε</i>	<i>τίθε-τε</i>	<i>δίδο-τε</i>	<i>δείκνυ-τε</i>
	3. <i>ίστα-ντων</i>	<i>τίθέ-ντων</i>	<i>δίδο-ντων</i>	<i>δείκνυ-ντων</i>
	or	or	or	or
	<i>ίστα-τωσαν</i>	<i>τίθέ-τωσαν</i>	<i>δίδο-τωσαν</i>	<i>δείκνυ-τωσαν</i>

The 2 A. Imperat. Act. was originally formed by the addition of *-θι* to the pure Verbal Stem, but in most cases *ι* was dropped and *θ* changed into *ς*, as *δίδωμι*, *st. δο*, Imperat. *δός* for *δό-θι*. The stem-vowel is sometimes lengthened, as *ἴστημι*, *st. στά, στή-θι*. 2 A. *ἔγνων*, *st. γνο, γνῶ-θι*.

## 2 A. Imperat. Act.

Sing.	2. <i>στή-θι</i>	<i>[θέ-τι]</i> <i>θές</i>	<i>[δό-θι]</i> <i>δός</i>
	3. <i>στή-τω</i>	<i>θέ-τω</i>	<i>δό-τω</i>
Dual.	2. <i>στή-τον</i>	<i>θέ-τον</i>	<i>δό-τον</i>
	3. <i>στή-των</i>	<i>θέ-των</i>	<i>δό-των</i>
Plur.	2. <i>στή-τε</i>	<i>θέ-τε</i>	<i>δό-τε</i>
	3. <i>στά-ντων</i>	<i>θέ-ντων</i>	<i>δό-ντων</i>
	or	or	or
	<i>στή-τωσαν</i>	<i>θέ-τωσαν</i>	<i>δό-τωσαν</i>

The Pres. Imperat. Mid. is formed by the addition of *-σο* to the stem. *ἴστημι*, st. *ἴστα*, Imperat. *ἴστα-σο*. It has the regular personal endings of the Passive Imperative.

The Aor. Imperat. Mid. was originally formed by the addition of *-σο* to the pure Verbal Stem, as *δίδωμι*, st. *δο*, Imperat. *δό-(σ)ο*, but *σ* was dropped and the meeting Vowels contracted as in the Pres. Imperat. Pass. of Verbs in *-ω*. With this exception the personal endings are the same as those of the Present; thus,

Sing.	Dual.	Plural.
2. [θε-(σ)ο]θοῦ	θέ-σθον	θέ-σθε
3. θέ-σθω	θέ-σθων	θέ-σθωσαν or θέ-σθων

5. *Imperatives of εἰμι*, *I am*; *εἰμι*, *I go*; *οἶδα*, *I know*.

S.	2. <i>ἴσθι</i> , be thou	<i>ἴθι</i> , go thou	<i>ἴσθι</i> , know
	3. <i>ἴστω</i>	<i>ἴτω</i>	<i>ἴστω</i>
D.	2. <i>ἴστον</i>	<i>ἴτον</i>	<i>ἴστον</i>
	3. <i>ἴστων</i>	<i>ἴτων</i>	<i>ἴστων</i>
Pl.	2. <i>ἴστε</i>	<i>ἴτε</i>	<i>ἴστε</i>
	3. <i>ἴστωσαν</i>	<i>ἴτωσαν</i>	<i>ἴστωσαν</i>
	or	or	
	<i>ἴστων</i>	<i>ἴντων</i>	

#### 149. *Syntax of the Imperative.*

It has been mentioned that the difference between the Present and the Aorist in the Imperative is that the former refers to a continued, and

the latter to a momentary action, as *τούτους μοι φύλασσε*, keep these men for me; *δός μοι τὸ βιβλίον*, give me the book. The Perfect Imperative of the Active is seldom used, except where the Perfect has a present force, as *ἰσθι*, know thou; but the Passive is not uncommon, as *ταῦτά μοι προειρήσθω*, let thus much be said by way of preface. Caesar's exclamation, 'Jacta alea esto,' is an example of the same tense in Latin. So the English 'begone.'

It is remarkable that the only tense beside the Present which has regularly an Imperative in Latin, the Future, is without an Imperative in Greek.

As in Latin, there is a special negative which is used with the Imperative, *μή* = L. *ne*. All negatives in an Imperative clause must be translated in Greek by *μή* or its derivatives, *μηδείς*, *μηκέτι*, &c. (corresponding to *οὐδείς*, &c.). The same negatives accompany the Subjunctive, and are also found in particular uses of the other moods.

In prohibitions either *μή* with the Present Imperative is used, as *μή φοβοῦ*, fear not; or if the sense requires the Aorist, the Subjunctive Mood is employed with *μή*. Cf. the Latin 'ne dixeris.'

150. *Exercises in the Imperative Mood.*

Ex. 117. *Μή πιστευε τοῖς κόλαξιν. τούτῳ πιστευσον δις καλῶς βεβούλευκεν ἐν τοῖς χαλεποῖς*

## 252 EXERCISES IN THE IMPERATIVE MOOD.

πράγμασιν. μή ἐκ τῶν λόγων ἀλλ' ἐκ τῶν πράξεων κριτής ἴσθι τῶν ἀνθρώπων. τὰς ἡδονὰς δίωκε τὰς μετὰ δόξης. μηδὲν ἔστω οὕτω μέγα, ὃ σε ἐπαίρει μεῖζον ἢ προσήκει. ὑπὸ τῶν ἐπτὰ σοφῶν ἐν Δελφοῖς ἐγράφη, γνῶθι σεαυτόν. ὡς πατέρες, αὐτοὶ τε ἔστε δίκαιοι καὶ τοὺς παιδας τὴν δικαιοσύνην παιδεύετε. ὡς παῖδες Ἐλλήνων, ἵτε, ἐλευθεροῦτε πατρῶ, ἐλευθεροῦτε δὲ παιδας, γυναῖκας. οἱ τοιοῦτοι ὑπὸ σοῦ καταφρονεῖσθων ὅσοι πλούτῳ ἢ ἡδοναῖς δουλεύουσιν. τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ νόμους πείθου. τὰ ἐμὰ κέκτησο πάντα καὶ χρῶ αὐτοῖς ὡς βούλει. σύγγυνωθι τῷ ἀνθρώπῳ καὶ μὴ ἀποστρέφου, ἀ γάρ πρὸν σε διέβαλε μετέγυνωκεν. δίκην διδόντων ὅσοι τοὺς νόμους παραβαίνουσιν.

Ex. 118. Ask, and it shall be given you. Do not associate with the bad, conquer anger, hate strife, love truth, envy no one. Do not blame (aor.) me, my friend, because I did not answer you before. Render therefore to Caesar that-which-is (*τά*) Caesar's. A mother said to her son, 'This shield thy father always kept-safe (*σώζω*) for thee, do thou therefore keep-it-safe or die.' Let thus much (*pl.*) have been said by me concerning these things. Good-bye (*lit. rejoice*), dear children, and say the same to your mother from (*παρά*) me. Whatsoever happens to you, receive it all as from God, both good and evil. Let each man therefore be so disposed towards (*πρός*) the gods as towards kind and wise friends. Let not the citi-

zens import any of those things which the country itself produces. Let such men be judges as (lit. who) themselves obey the laws.

### 151. *Subjunctive Mood.*

#### 1. *Subjunctive Active of Verbs in -ω.*

Pres. λύω. 1 Aor. λύσω. Perf. λελύκω.

The distinguishing mark of the Subj. is the long vowel of the ending. The endings are regular: -ω, -γς, -η, -ητον, -ητον, -ωμεν, -ητε, -ωσι. No variation is found. The 1st Sing. of the Pres. Subj. is the same as that of the Indicative.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	λύω		λύ-ωμεν
2.	λύ-γς	λύ-ητον	λύ-ητε
3.	λύ-η	λύ-ητον	λύ-ωσι(ν).

The 1 Aor. Subj. is obtained from the 1 Aor. Ind. by dropping the Augment and changing the final -α into -ω, as ἔ-λυσ-α, Subj. λύσ-ω.

The Perf. Subj. is obtained from the Perf. Ind. by changing -α into -ω. λέλυκ-α, Subj. λελύκ-ω<sup>1</sup>.

The 2 Aor. Subj. is obtained from the 2 Aor. Ind. by dropping the Augment and changing -ον into -ω. ἔ-τυπ-ον, Subj. τύπ-ω. The 2 Perf. Subj. is obtained from the 2 Perf. Ind. by changing -α into -ω, as τέτυπ-α, Subj. τετύπ-ω.

<sup>1</sup> For the Subj. and Opt. Perf. the periphrases λελυκώς ω, εἴη ω are often used.

2. *Subjunctive Passive and Middle of Verbs in -ω*

Pres. λύωμαι. Perf. λελυμένος ὁ. 1 A. Pass. λυθῶ.  
1 A. Mid. λύσωμαι.

The regular personal endings are -ωμαι, -ησαι (contracted into -η), -ηται, -ωμεθον, -ησθον, -ησθον, -ωμεθα, -ησθε, -ωνται.

The Pres. Subj. is formed from the Pres. Ind. by changing -ομαι into -ωμαι, as λύ-ομαι, Subj. λύ-ωμαι.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1. λύ-ωμαι	λυ-ώμεθον	λυ-ώμεθα
2. [λύ-η(σ)αι] λύη	λύ-ησθον.	λύ-ησθε
3. λύ-ηται	λύ-ησθον	λύ-ωνται.

The Perf. Subj. is supplied by a periphrasis of the Perf. Participle and the Pres. Subj. of εἰμι. Cf. 3rd Pl. Perf. Ind.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1. λελυμένος ὁ		λελυμένοι ὡμεν
2. λελυμένος ἡς	λελυμένω ἡτον	λελυμένοι ἡτε
3. λελυμένος ἡ	λελυμένω ἡτον	λελυμένοι ὡσι

The 1 A. Subj. Pass. is obtained from the 1 A. Ind. Pass. by dropping the Augment and changing -ην into -ω, as ἐ-λύ-θην, Subj. λυθ-ῶ. It follows the Subjunctive of the Active Voice.

*Sing.*

λυθ-ώ		λυθώ-μεν
λυθ-ήσ	λυθ-ήτον	λυθ-ήτε
λυθ-ή	λυθ-ήτον	λυθ-ώσι(ν).

The Subj. of the 1 A. Mid. is obtained from the Indicative by dropping the Augment and changing *-αμην* into *-ωμαί*. *ἐλυσ-άμην*, Subj. *λύσ-ωμαί*. The personal endings are the same as those of the Pres. Subj. Pass.

The Subj. of the 2 A. Pass. is obtained from the Ind. in the same manner as the 1 A. and has the same personal endings.

The Subj. of the 2 A. Mid. is obtained from the Ind. by dropping the Augment and changing *-ομην* into *-ωμαί*; *ἐτυπ-όμην*, *τύπ-ωμαί*. The personal endings are the same as the Pres. Subj. Pass.

3. Contracted Subjunctive.  
Present Subjunctive Active.

S. 1. <i>τημάτι</i>	<i>τημάτι</i>	<i>τημάτι</i>	<i>φιλέάτι</i>	<i>φιλέάτι</i>	<i>διυλάτι</i>
2. <i>τημάτης</i>	<i>τημάτης</i>	<i>τημάτης</i>	<i>φιλέάτης</i>	<i>φιλέάτης</i>	<i>διυλάτης</i>
3. <i>τημάτη</i>	<i>τημάτη</i>	<i>τημάτη</i>	<i>φιλέάτη</i>	<i>φιλέάτη</i>	<i>διυλάτη</i>
D. 2. <i>τημάτητον</i>	<i>τημάτητον</i>	<i>τημάτητον</i>	<i>φιλέάτητον</i>	<i>φιλέάτητον</i>	<i>διυλάτητον</i>
3. <i>τημάτητον</i>	<i>τημάτητον</i>	<i>τημάτητον</i>	<i>φιλέάτητον</i>	<i>φιλέάτητον</i>	<i>διυλάτητον</i>
P. 1. <i>τημάτημεν</i>	<i>τημάτημεν</i>	<i>τημάτημεν</i>	<i>φιλέάτημεν</i>	<i>φιλέάτημεν</i>	<i>διυλάτημεν</i>
2. <i>τημάτητε</i>	<i>τημάτητε</i>	<i>τημάτητε</i>	<i>φιλέάτητε</i>	<i>φιλέάτητε</i>	<i>διυλάτητε</i>
3. <i>τημάτησι(ν)</i>	<i>τημάτησι(ν)</i>	<i>τημάτησι(ν)</i>	<i>φιλέάτησι(ν)</i>	<i>φιλέάτησι(ν)</i>	<i>διυλάτησι(ν)</i>
<i>Present Subjunctive Passive.</i>					
S. 1. <i>τημάτηματι</i>	<i>τημάτηματι</i>	<i>τημάτηματι</i>	<i>φιλέάτηματι</i>	<i>φιλέάτηματι</i>	<i>διυλάτηματι</i>
2. <i>τημάτη</i>	<i>τημάτη</i>	<i>τημάτη</i>	<i>φιλέάτη</i>	<i>φιλέάτη</i>	<i>διυλάτη</i>
3. <i>τημάτηται</i>	<i>τημάτηται</i>	<i>τημάτηται</i>	<i>φιλέάτηται</i>	<i>φιλέάτηται</i>	<i>διυλάτηται</i>
D. 1. <i>τημάτημεθον</i>	<i>τημάτημεθον</i>	<i>τημάτημεθον</i>	<i>φιλέάτημεθον</i>	<i>φιλέάτημεθον</i>	<i>διυλάτημεθον</i>
2. <i>τημάτησθον</i>	<i>τημάτησθον</i>	<i>τημάτησθον</i>	<i>φιλέάτησθον</i>	<i>φιλέάτησθον</i>	<i>διυλάτησθον</i>
3. <i>τημάτησθον</i>	<i>τημάτησθον</i>	<i>τημάτησθον</i>	<i>φιλέάτησθον</i>	<i>φιλέάτησθον</i>	<i>διυλάτησθον</i>
P. 1. <i>τημάτημεθα</i>	<i>τημάτημεθα</i>	<i>τημάτημεθα</i>	<i>φιλέάτημεθα</i>	<i>φιλέάτημεθα</i>	<i>διυλάτημεθα</i>
2. <i>τημάτησθε</i>	<i>τημάτησθε</i>	<i>τημάτησθε</i>	<i>φιλέάτησθε</i>	<i>φιλέάτησθε</i>	<i>διυλάτησθε</i>
3. <i>τημάτηστας</i>	<i>τημάτηστας</i>	<i>τημάτηστας</i>	<i>φιλέάτηστας</i>	<i>φιλέάτηστας</i>	<i>διυλάτηστας</i>

4. *Subjunctive of Verbs in -μι.*

The Subjunctive of the Verbs in *-μι* follows the verbs in *-ω*, δεικνύμι, Subj. δεικνύω, *-γεις*, &c. The other verbs in *-μι* form the Pres. Subj. Act. by changing the stem-vowel into *-ω*, as ιστημι, st. ιστα, Subj. ιστῶ.

*Pres. Subj. Act.*

<i>Sing.</i>	1. ιστῶ	τιθῶ	διδῶ
	2. ιστῆς	τιθῆς	διδῷς
	3. ιστῆ	τιθῆ	διδῷ
<i>Dual.</i>	1. ιστῆτον	τιθῆτον	διδῶτον
	3. ιστῆτον	τιθῆτον	διδῶτον
<i>Plur.</i>	1. ιστῶμεν	τιθῶμεν	διδῶμεν
	2. ιστῆτε	τιθῆτε	διδῶτε
	3. ιστῶσι(ν)	τιθῶσι(ν)	διδῶσι(ν).

The 2 A. Subj. is formed by changing the vowel of the pure verbal stem into *-ω*, as τίθημι, st. θε, 2 A. Subj. θῶ. The personal endings are the same as those of the Pres. Subj.

The Pres. Subj. Pass. is formed by changing the stem-vowel into *-ωμαί*, as ιστημι, st. ιστα, Subj. ιστ-ῶμαί.

*Pres. Subj. Pass.*

<i>Sing.</i>	1. ιστῶμαι	τιθῶμαι	διδῶμαι
	2. ιστῆ	τιθῆ	διδῷ
	3. ιστῆται	τιθῆται	διδῶται
<i>Dual.</i>	1. ιστῶμεθον	τιθῶμεθον	διδῶμεθον
	2. ιστῆσθον	τιθῆσθον	διδῶσθον
	3. ιστῆσθον	τιθῆσθον	διδῶσθον

## 3. Contracted Subjunctive.

## Present Subjunctive Active.

S. 1. τημάω	τημάω	φιλέω	φιλάω	διυλάω
2. τημάῃς	τημάῃς	φιλέῃς	φιλήῃς	διυλάῃς
3. τημάῃ	τημάῃ	φιλέῃ	φιλήῃ	διυλάῃ
D. 2. τημάστον	τημάστον	φιλέντον	φιλήστον	διυλάστον
3. τημάστον	τημάστον	φιλέστον	φιλήστον	διυλάστον
P. 1. τημάστουμεν	τημάστουμεν	φιλέστουμεν	φιλήστουμεν	διυλάστουμεν
2. τημάστε	τημάστε	φιλέστε	φιλήστε	διυλάστε
3. τημάστει(ν)	τημάστει(ν)	φιλέστει(ν)	φιλήστει(ν)	διυλάστει(ν)

## Present Subjunctive Passive.

S. 1. τημάσωμαι	τημάσωμαι	φιλέάμαι	φιλάμαι	διυλάμαι
2. τημάῃς	τημάῃς	φιλέῃ	φιλήῃ	διυλάῃς
3. τημάστας	τημάστας	φιλέστας	φιλήστας	διυλάστας
D. 1. τημάσμεθον	τημάσμεθον	φιλέσμεθον	φιλήσμεθον	διυλάσμεθον
2. τημάσθον	τημάσθον	φιλέσθον	φιλήσθον	διυλάσθον
3. τημάσθον	τημάσθον	φιλέσθον	φιλήσθον	διυλάσθον
P. 1. τημάσμεθα	τημάσμεθα	φιλέσμεθα	φιλήσμεθα	διυλάσμεθα
2. τημάσθε	τημάσθε	φιλέσθε	φιλήσθε	διυλάσθε
3. τημάσντας	τημάσντας	φιλέσντας	φιλήσντας	διυλάσντας

4. *Subjunctive of Verbs in -μι.*

The Subjunctive of the Verbs in *-υμι* follows the verbs in *-ω*, δεικνύμι, Subj. δεικνύω, *-γις*, &c. The other verbs in *-μι* form the Pres. Subj. Act. by changing the stem-vowel into *-ω*, as ιστημι, st. ιστα, Subj. ιστω.

*Pres. Subj. Act.*

<i>Sing.</i>	1. ιστω	τιθω	διδω
	2. ιστής	τιθής	διδής
	3. ιστή	τιθή	διδῷ
<i>Dual.</i>	1. ιστήτον	τιθήτον	διδώτον
	3. ιστήτον	τιθήτον	διδώτον
<i>Plur.</i>	1. ιστώμεν	τιθώμεν	διδώμεν
	2. ιστήτε	τιθήτε	διδώτε
	3. ιστώσι(ν)	τιθώσι(ν)	διδώσι(ν).

The 2 A. Subj. is formed by changing the vowel of the pure verbal stem into *-ω*, as τιθημι, st. θε, 2 A. Subj. θω. The personal endings are the same as those of the Pres. Subj.

The Pres. Subj. Pass. is formed by changing the stem-vowel into *-ωμαι*, as ιστημι, st. ιστα, Subj. ιστ-ώμαι.

*Pres. Subj. Pass.*

<i>Sing.</i>	1. ιστώμαι	τιθώμαι	διδώμαι
	2. ιστή	τιθή	διδῷ
	3. ιστήται	τιθήται	διδώται
<i>Dual.</i>	1. ιστώμεθον	τιθώμεθον	διδώμεθον
	2. ιστήσθον	τιθήσθον	διδώσθον
	3. ιστήσθον	τιθήσθον	διδώσθον

<i>Plur.</i>	1. <i>ἰστώμεθα</i>	<i>τιθώμεθα</i>	<i>διδώμεθα</i>
	2. <i>ἰστήσθε</i>	<i>τιθήσθε</i>	<i>διδώσθε</i>
	3. <i>ἰστῶνται</i>	<i>τιθῶνται</i>	<i>διδῶνται</i>

The 2 A. Subj. Mid. is formed by changing the vowel of the pure verbal stem into *-ωμα*, as *τιθημι*, st. *θε*, Subj. *θῶμα*. The personal endings are the same as those of the Pres. Subj. Pass.

5. *Subjunctives of εἰμί*, I am, *εἰμι*, I go, *οἶδα*, I know.

*Sing.*

1. <i>φ</i>	I may be	<i>ἴω</i>	I may go	<i>εἰδῶ</i>	I may know
2. <i>ης</i>		<i>ἴης</i>		<i>εἰδῆς</i>	
	&c.		&c.		&c.

## 152. *Syntax of the Subjunctive.*

The Subjunctive resembles the Present Subjunctive of Latin, but has a less extensive meaning as it cannot be used with either a Potential or an Optative force. We shall only notice here its use in simple sentences where it stands as the principal verb. In such sentences it expresses (1) exhortation, (2) prohibition (in the Aorist), (3) deliberation (in the form of a hesitating question). Examples: (1) *ἴωμεν* let us go. (2) *μη τοῦτο ποιήσῃς* = ne hoc feceris, do not do this. (3) *τί φῶ*; what am I to say? As mentioned above, the Subjunctive always takes the negative *μη*.

153. *Exercises in the Subjunctive Mood.*

**Ex. 119.** ἄγε, σκοπῶμεν καθ' ἐν ἔκαστον. τί πεισόμεθα; ποι φύγωμεν; λόγον παρ' ἔχθροῦ μήτι ποθή ἡγήσῃ φίλον. ἐκ Διὸς ἀρχώμεθα. ποὺ στῶ; ποὶ προβῶ; φέρε δὴ, ὅσους αὐτὸς ἐλυσάμην, εἴπω πρὸς ὑμᾶς. μὴ θῆσθε νόμον μηδένα, μηδὲ βουλεύεσθε ἔτι, ἀλλ' εὐθὺς τοὺς πολεμίους ἀμύνασθε. μηδένι κακὸν ἀντὶ κακοῦ ἀποδῶς. ἐπὶ μηδένι ἐπαρθῆς. τὸν τοῦ Θρασυμάχου λόγον διέλθωμεν ἦδη καὶ ἔξελέγχωμεν.

**Ex. 120.** Let us by no means depart (aor.) but walk-about here. Do not strike your brother. Surely you have heard the (saying) of Archimēdēs, 'give me (a place) where I am to stand, and I will move the earth. Do not betray even (μηδέ) an enemy. What answer-am-I-to-give (lit. am I to answer) to such a man? Let us fight bravely ourselves and encourage the others. Do not desire (aor.) this small pleasure, but seek (pres.) a greater and more divine happiness. Do not put (aor.) too heavy a yoke upon them. Will you receive us or are we to depart?

154. *Optative Mood.*1. *Optative Active of Verbs in -ω.*

Pres. λύοιμι. Fut. λύσοιμι. 1 Aor. λύσαιμι.  
Perf. λελύκοιμι.

The distinguishing mark of the Optative is the insertion of the vowel *ε* in the ending. It usually forms a diphthong with another vowel.

The Pres. Opt. is obtained from the Pres. Ind. by changing *-ω* into *-οιμι*, as *λύω*, Opt. *λύ-οιμι*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. <i>λύ-οιμι</i>		<i>λύ-οιμεν</i>
2. <i>λύ-οις</i>	<i>λύ-οιτον</i>	<i>λύ-οιτε</i>
3. <i>λύ-οι</i>	<i>λυ-οίτην</i>	<i>λύ-οιεν</i> .

The Fut. Opt. is obtained from the Fut. Ind. as the Pres. Opt. from the Pres. Ind. and has the same personal endings, *λύσ-ω*, Opt. *λύσ-οιμι*, *-οις*, &c.

The 1 Aor. Opt. is obtained from the 1 Aor. Ind. by dropping the Augment and changing *-a* into *-αιμι*, as *ἔλυσ-α*, Opt. *λύσ-αιμι*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. <i>λύσ-αιμι</i>		<i>λύσ-αιμεν</i>
2. <i>λύσ-αις</i> or <i>λύσ-ειας</i>	<i>λύσ-αιτον</i>	<i>λυσ-αιτε</i>
3. <i>λύσ-αι</i> or <i>λύσ-ειε(ν)</i>	<i>λυσ-αιτην</i>	<i>λύσ-αιεν</i> or <i>λύσ-ειαν.</i>

The Perf. Opt. is obtained from the Perf. Ind. by changing *-a* into *-οιμι*, as *λέλυκ-α*, Opt. *λελύκ-οιμι*. The personal endings are the same as those of the Present.

The 2 Aor. Opt. is obtained from the Ind. by dropping the Augment and changing *-ον* into

-οιμι. ἔ-τυπ-ον, Opt. τύπ-οιμι, with the regular personal endings.

The 2 Perf. Opt. is obtained from the Ind. by changing -a into -οιμι. The personal endings are regular.

## 2. *Optative Passive and Middle of Verbs in -ω.*

Pres. λινόμην. Perf. λελυμένος εῖην. 1 A.  
Pass. λυθείην. 1 Fut. Pass. λυθησόμην. 1 A.  
Mid. λυσαίμην. Fut. Mid. λυσοίμην.

The Present Optative Pass. is obtained from the Ind. by changing -ομαι into -οιμην, as λύ-ομαι, Opt. λυ-οίμην.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λυ-οίμην	λυ-οίμεθον	λυ-οίμεθα
2. λύ-οι(σ)ο	λύ-οισθον	λύ-οισθε
3. λύ-οιτο	λυ-οίσθην	λύ-οιστο.

The Perf. Opt. is supplied by a periphrasis of the Perf. Participle and the Pres. Opt. of εἰμι, λελυμένος εῖην, &c.

The 1st A. Opt. Pass. is obtained from the 1st A. Ind. by dropping the augment and changing -ην into -ειην, ἔ-λυθ-ην, Opt. λυθ-είην.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λυθ-ειην		λυθ-είημεν ορ λυθ-εῖμεν
2. λυθ-είης	λυθ-είητον	λυθ-είητε ορ λυθ-εῖτε
3. λυθ-είη	λυθ-ειήτην	λυθ-είησαν ορ λυθ-εῖεν.

The 1st Fut. Opt. Pass. is obtained from the 1st Fut. Ind. as the Pres. Opt. from the Pres. Ind. and the personal endings are the same, *λυθήσ-ομαι*, Opt. *λυθησ-οίμην*, *-οιο*, &c. Similarly the Fut. Opt. Mid. from the Ind. as *λύσ-ομαι*, Opt. *λυσ-οίμην*.

The 1st Aor. Opt. Mid. is obtained from the Ind. by dropping the augment and changing *-αμην* into *-αιμην*, as *ἐ-λυσ-άμην*, Opt. *λυσ-αίμην*.

1.	<i>λυσ-αίμην</i>	<i>λυσ-αίμεθον</i>	<i>λυσ-αίμεθα</i>
2.	<i>λύσ-αι(σ)ο</i>	<i>λύσ-αισθον</i>	<i>λύσ-αισθε</i>
3.	<i>λύσ-αιτο</i>	<i>λυσ-αισθην</i>	<i>λύσ-αιντο</i> .

The 2nd Aor. Opt. Pass. is formed from the Ind. as the 1st Aor. Opt. Pass. from the 1st Aor. Ind. and the personal endings are the same: *ἐ-τύπ-ην*, Opt. *τυπ-είνην*. The 2nd Fut. Opt. Pass. follows the 1st Fut. *τυπήσ-ομαι*, Opt. *τυπησ-οίμην*. The 2nd Aor. Opt. Mid. is obtained from the 2nd Aor. Ind. Mid. by dropping the augment and changing *-ομην* into *-οίμην*, as *ἐ-τυπ-όμην*, Opt. *τυπ-οίμην*, *-οιο*, &c.

### 3. *Contracted Optative.*

Pres. Opt. Act.

1.	τημάσιμα	τημάθμα	φιλέματα	φιλάθμα	θυλάδιαμα	θυλάδιμα
	οτ	οτ	οτ	οτ	οτ	οτ
2.	τημάδηη	τημάθηη	φιλέίτηη	φιλάθηη	θυλάδιηη	θυλάδηη
	τημάδης	τημάθης	φιλέίτης	φιλάθης	θυλάδιης	θυλάδης
3.	τημάσιος	τημάθης	φιλέίτης	φιλάθης	θυλάδιος	θυλάδης
	οτ	οτ	οτ	οτ	οτ	οτ
4.	τημάσιης	τημάθης	φιλέίτης	φιλάθης	θυλάδιος	θυλάδης
	τημάσιον	τημάθηον	φιλέίτηον	φιλάθηον	θυλάδιον	θυλάδηον
D.	τημάσιη	τημάθη	φιλέίτη	φιλάθη	θυλάδιον	θυλάδηον
2.	τημάσιον	τημάθηον	φιλέίτηον	φιλάθηον	θυλάδιον	θυλάδηον
3.	τημάσιην	τημάθηην	φιλέίτηην	φιλάθηην	θυλάδιην	θυλάδηην
PI.	1.	τημάσιμην	τημάθηημην	φιλέίτηημην	φιλάθηημην	θυλάδηημην
2.	τημάσιστη	τημάθηηστη	φιλέίτηηστη	φιλάθηηστη	θυλάδηηστη	θυλάδηηστη
3.	τημάσιεν	τημάθηηεν	φιλέίτηηεν	φιλάθηηεν	θυλάδηηεν	θυλάδηηεν

Pres. Opt. Pass.

B. 1.	τημασιμηρη	φιλαισιμηρη	δαναισιμηρη
	τημασιο	φιλαισιο	δαναισιο
B. 2.	τημασιοτη	φιλαισιοτη	δαναισιοτη
D. 1.	τημασιμεθων	φιλαισιμεθων	δαναισιμεθων
	τημασισθων	φιλαισισθων	δαναισισθων
2.	τημασισθην	φιλαισισθην	δαναισισθην
	τημασισθην	φιλαισισθην	δαναισισθην
3.	τημασισθην	φιλαισισθην	δαναισισθην
3.	τημασιμεθα	φιλαισιμεθα	δαναισιμεθα
PI. 1.	τημασιμεθα	φιλαισιμεθα	δαναισιμεθα
2.	τημασισθε	φιλαισισθε	δαναισισθε
3.	τημασισθε	φιλαισισθε	δαναισισθε

4. *Optative of Verbs in -μι.*

The Optative of the Verbs in *-υμι* follows the *-ω* conjugation. The other Verbs in *-μι* form the Pres. Opt. Act. by adding *-ιην* to the stem; thus *ἴστημι*, st. *ἴστα*, Opt. *ἴστα-ίην*. *τίθημι*, st. *τίθε*, Opt. *τίθε-ίην*. *δίδωμι*, st. *δίδο*, Opt. *δίδο-ίην*. The terminations are the same as in the Aor. Pass. of Verbs in *-ω*.

## Pres. Opt. Act.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	<i>ἴσταίην</i>		<i>ἴσταίημεν</i> or <i>ἴσταίμεν</i>
2.	<i>ἴσταίης</i>	<i>ἴσταίητον</i> or <i>ἴσταίτον</i>	<i>ἴσταίητε</i> or <i>ἴσταίτε</i>
3.	<i>ἴσταίη</i>	<i>ἴσταίητην</i> or <i>ἴσταίτην</i>	<i>ἴσταίησαν</i> or <i>ἴσταίεν</i> .

The 2nd Aor. Opt. is formed by adding *-ιην* to the pure verbal stem, as st. *στα*, 2 A. Opt. *στα-ίην*. st. *θε*, 2 A. Opt. *θε-ίην*. st. *δο*, 2 A. Opt. *δο-ίην*. The personal endings are the same as in the Pres. Opt.

The Pres. Opt. Pass. is formed by adding *-ιμην* to the stem, as st. *ἴστα*, Opt. *ἴστα-ίμην*. st. *τίθε*, Opt. *τίθε-ίμην*. st. *δίδο*, Opt. *δίδο-ίμην*. The personal endings are the same as in the *-ω* conjugation.

## Pres. Opt. Pass.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	<i>ἴσταίμην</i>	<i>ἴσταίμεθον</i>	<i>ἴσταίμεθα</i>
2.	<i>ἴσταίο</i>	<i>ἴσταίσθον</i>	<i>ἴσταίσθε</i>
3.	<i>ἴσταίτο</i>	<i>ἴσταίσθην</i>	<i>ἴσταίσθο</i> .

Similarly the 2 A. Opt. Mid. is formed by adding *-ιμην* to the pure verbal stem, as *st. στα*, Opt. *στα-ιμην*. *st. θε*, Opt. *θε-ιμην*. *st. δο*, Opt. *δο-ιμην*. The personal endings are the same as those of the Pres. Opt.

5. *Optatives of εἰμί, I am, εἰμι, I go, οἶδα, I know.*

*Sing.*

1. <i>εἴην</i> , might I be	<i>ἴοιμι</i> or <i>ἰοίην</i> , might I go
2. <i>εἴης</i>	<i>ἴοις</i>
&c.	&c.
<i>εἰδείην, might I know</i>	
<i>εἰδείης</i>	
&c.	

155. *Syntax of the Optative.*

It will have been noticed that the personal endings of the Optative resemble those of the Historical Tenses, while the personal endings of the Subjunctive resemble those of the Principal Tenses. In agreement with this fact we find that the Optative performs the functions of a Subjunctive of Historical Tenses, and as such corresponds in many of its uses with the Imperf. Conjunctive of Latin, while in others it corresponds with the Pres. Conj., especially in its proper Optative force of expressing a wish, as *λύοιμι*, might I loose! = L. solvam. Joined with the auxiliary particle *δύ* it obtains a Potential force, expressing

## 266 EXERCISES ON THE OPTATIVE MOOD.

possibility, and may be translated by *might*, *could*, *would*, *can*, &c. To these two uses, the only ones which are found in the simple sentence, we shall confine our attention for the present. When the Optative expresses a wish it takes the negative *μή*.

### 156. Exercises on the Optative Mood.

Ex. 121. Μή μοι γένοιτο ἂ βούλομαι ἀλλ' ἀ συμφέρει. κακῶς δὲ οὐτε πάντες οὐ ὑπονοοῦσι κακά. ὡς παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δὲ ἀλλά δημοιος καὶ γένοι' ἀν οὐ κακός. οἱ κακοὶ οὐποτ' εὐ πράξειαν ἀν. πολλὰς ἀν εὔροις μηχανάς γυνὴ γάρ εἰ. οὐτω νικήσαμι τὸ ἔγα καὶ νομίζομην σοφὸς, ὡς ὑμᾶς ἡγοῦμαι δεξιούς. μὴ ζῷην μετ' αἰσχύνης. τῆς σῆς βουλῆς μήποτε στερηθείημεν. τίς οὐκ ἀν τῆς μεγίστης τιμῆς τοῦτον ἀξιώσειεν ὃς τὴν πόλιν ἔσωσεν; πῶς ἀν σοὶ ταῦτα δοίημεν ἀ αὐτοὶ οὐκ ἔχομεν; τίνι ἀν τις μᾶλλον ἡ τῷ δικαίῳ πιστεύειεν ἡ χρήματα ἡ υἱὸς ἡ θυγατέρας;

Ex. 122. Might I only see my father again! so would I die happy. Not even an enemy could injure us more than our friends have injured us. How could we best cross the river? No bad man would write such words or do such actions. Would that my son may turn out as good as yours! Nothing could exceed the kindness and humanity (*neut. adj.*) of the people (*ἀνθρώποι*) when they

saw in what state we were (*lit.* how we were disposed). He was such (a man) as would never contradict one openly (*φανερῶς*), but would speak ill (of one) to (*πρὸς*) others. Which of all existing (*lit.* now) cities would you choose (as) your country? I would not say that the Athenians have conquered, but they were conquering when I left the fight. How could we pass the enemy's cavalry?

### 157. Infinitive.

#### 1. Infinitive Active of Verbs in *-ω*.

Pres. *λύειν*. Fut. *λύσειν*. 1 Aor. *λύσαι*. Perf. *λελυκέναι*.

The Inf. of the Pres. and Fut. is obtained from the Ind. by changing *-ω* into *-ειν*. Pres. *λύ-ω*, Inf. *λύ-ειν*. Fut. *λύσ-ω*, Inf. *λύσ-ειν*.

The 1 A. Inf. is obtained from the 1 A. Ind. by dropping the augment and changing *-a* into *-αι*. Ind. *ἔ-λυσ-α*, Inf. *λύσ-αι*. The Perf. Inf. is obtained from the Perf. Ind. by changing *-a* into *-εναι*. Ind. *τέτυφ-α*, Inf. *τέτυφ-έναι*<sup>1</sup>.

The 2 A. Inf. is obtained from the 2 A. Ind. by dropping the Augment and changing *-ον* into *-ειν*. Ind. *ἔ-τυπ-ον*. Inf. *τυπ-έῖν*.

The 2 Perf. Inf. is obtained from the 2 Perf. Ind. by changing *-αι* into *-εναι*. Ind. *τέτυπ-α*. Inf. *τέτυπ-έναι*.

<sup>1</sup> *Θυήσκω* and *Ιστημ* have the shortened forms *τεθνάαι*, *ἔστηκέναι* as well as the regular *τεθνηκέναι*, *ἔστηκέναι*.

2. *Infinitive Passive and Middle of Verbs in -ω.*

Pres. λέσθαι. Perf. λελύσθαι. 1 Aor. Pass. λυθῆναι. Fut. Pass. λυθήσεσθαι. Fut. Perf. λελύσεσθαι. Fut. Mid. λύσεσθαι. 1 Aor. Mid. λύσασθαι.

The Inf. of the Pres. and of all the Futures is obtained from the Ind. by changing *-ομαι* into *-εσθαι*. Pres. Ind. λύ-ομαι, Inf. λύ-εσθαι. Fut. Ind. Pass. λυθήσ-ομαι, Inf. λυθήσ-εσθαι. Fut. Perf. Ind. λελύσ-ομαι, Inf. λελύσ-εσθαι. Fut. Ind. Mid. λύσ-ομαι, Inf. λύσ-εσθαι.

The Inf. of the Perf. (which is formed by adding *-σθαι* to the reduplicated stem) is most easily found by changing the final *-ε* of the 2 pl. Perf. Ind. into *-αι*, thus Perf. Ind. λέλυμαι, 2 pl. λέλυσθ-ε. Inf. λελύσθ-αι.

The Inf. of the 1 Aor. Pass. is obtained from the Ind. by dropping the augment and adding *-αι*. 1 A. Ind. ἐ-λύθην. Inf. λυθήν-αι.

The Inf. of 1 Aor. Mid. is obtained from the Ind. by dropping the augment and changing *-μην* into *-σθαι*. 1 A. Ind. ἐ-λυσά-μην. Inf. λύσα-σθαι.

The Inf. of 2 Aor. Pass. is formed like that of the 1 A. Pass. ἐ-τύπην, τυπήν-αι.

The Inf. of the 2 Fut. Pass. is formed like that of the 1 Fut. τυπήσ-ομαι, τυπήσ-εσθαι.

The Inf. of the 2 A. Mid. is obtained from the Ind. by dropping the augment and changing *-ομην* into *-εσθαι*, ἐ-τυπ-όμην, τυπ-εσθαι.

3. *Infinitive of Contracted Verbs.*

Pres. Inf. Act. *τιμάειν* *τιμᾶν*, *φιλέειν* *φιλεῖν*,  
*δουλόειν* *δουλοῦν*.

Pres. Inf. Pass. *τιμάεσθαι* *τιμᾶσθαι*, *φιλέεσθαι*  
*φιλεῖσθαι*, *δουλόεσθαι* *δουλοῦσθαι*.

4. *Infinitive of Verbs in -μι.*

The Pres. Inf. Act. is formed by adding *-ναι* to the stem, *ιστά-ναι*, *τιθέ-ναι*, *διδό-ναι*, *δεικνύ-ναι*.

The 2 A. Inf. Act. is formed by adding *-ναι* to the pure verbal stem and lengthening the stem-vowel, *στή-ναι*, *θεῖ-ναι*, *δοῦ-ναι*.

The Pres. Inf. Pass. is formed by adding *-σθαι* to the stem, *ιστα-σθαι*, *τιθε-σθαι*, *διδο-σθαι*, *δεικνυ-σθαι*.

The 2 Aor. Inf. Mid. is formed by adding *-σθαι* to the pure verbal stem, *θέ-σθαι*, *δό-σθαι*.

5. *Infinitives of εἰμί, εἰμι, and οἶδα.*

*εἰναι* to be, *ιέναι* to go, *εἰδέναι* to know.

158. *Syntax of the Infinitive.*

The Infinitive in Greek is more flexible and has a wider signification than in Latin or even in English. Its uses may be arranged under three heads, (1) the Simple Infinitive, (2) the Infinitive with the Article, (3) Accusative with Infinitive.

I. The simple Infinitive in Greek as in Latin stands (1) for the Subject or the Complement in a simple sentence (the nominative case), (2) for the Nearer Object of a transitive verb (accusative

case), (3) to define the action of the verb or of an adjective ('Prolate' Infinitive, compare this with the Acc. of Respect), (4) (a subordinate case of (3)) to express the purpose or result of an action.  
Examples :—

(1) When the simple Infinitive is the Subject, the Predicate is usually either an Impersonal verb or *ἐστι* (expressed or understood) with its Complement. *ταῦτα χρὴ ποιεῖν*, we ought to do these things, *lit.* to do these things (*subject*) is fitting (*predicate*). *οὐχ ἡδύ (ἐστι) πολλοὺς ἔχθροὺς ἔχειν*, it is not pleasant to have many enemies, *lit.* to have many enemies (*subject*) is not pleasant (*predicate*).

Infinitive as Complement. *τοῦτο μανθάνειν καλεῖται*, this (*subject*) is called (*copulative verb*) learning (*complement*).

(2) Infinitive as Nearer Object. *φοβοῦμαι λέγειν*, I fear speaking, or, to speak. *φιλεῖ ταῦτα ποιεῖν*, he loves doing, or, to do, these things.

The simple Infinitive is also used in apposition with the Subject and Object, *ἐν Πέρσαις νόμος ἐστιν οὗτος συγγενεῖς φιλεῖν*. This, viz. to love one's kin, is the law among the Persians. *τοῦτο μόνον ἐκέλευσα, ἐπεσθαι τῷ ἡγεμόνι*, I ordered this only, viz. to follow the leader.

(3) Infinitive of Definition. *οὐδαμῶς εἰωθα ταῦτα ποιεῖν*, I am by no means accustomed to do such things. *χαλεπὸν εὑρεῖν*, hard to find. In Latin the Supine in *-u* (difficile inventu) or the

Gerund (ad inveniendum) is more common than the Infinitive after an Adjective.

(4) Infinitive of Purpose or Result. *πιεῖν ἔδωκε τὸ φάρμακον*, he gave the poison to drink. *ἔπεμψεν ἐπισκοπεῖν*, he sent to inspect. In Latin the Gerund or Gerundive (dedit bibendum or ad bibendum) would be used in the former case, where the Subject of the Infinitive is *not* the Object of the Principal Verb, i. e. where the Infinitive has the force of a Passive. The Supine in *-um*, the Gerund, the Future Participle, or the Subjunctive (misit inspectum, ad inspiciendum, inspecturos, qui inspicerent) would be used in the latter case, where the Subject of the Infinitive is the same as the Object of the Principal Verb.

When it is wished to mark the result more distinctly, *ῶστε, so that*, is used before the Infinitive; *πείθομαι (ῶστε) ἐλθεῖν*, I am persuaded (so as) to come. Most frequently *ῶστε* is preceded by some word denoting manner or degree, as *οὕτως, τοιοῦτος, &c.*

II. The substantival nature of the Infinitive appears most plainly when it has the article pre-fixed. It thus becomes declinable like any other substantive and answers to the Latin gerund. It retains however the nature of a verb in being qualified by an adverb instead of an adjective; *τὸ εὖ ζῆν*, a good life, *lit.* the living well; and in governing the case of the verb to which it belongs; *τὸ τὰς ἡδονὰς φεύγειν*, the avoiding of pleasures.

III. The Accusative with the Infinitive, or the Infinitive of Oblique Statement, is used to express a proposition as the Object or Subject of another proposition: thus in *φημι σε παρεῖναι*, 'I thought that you were present,' the 2nd proposition, *σε παρεῖναι*, is the Object of the 1st, *φημι*; in *χρή ἐλαίνειν τινὰς ήμῶν ἐπ' αὐτοῖς*, some of us must march against them, the 2nd proposition, *ἐλαίνειν τινάς*, &c., is the Subject of the 1st, *χρή*. In the former case, where the Inf. with Acc. stands as the object of another sentence, the verb which it follows is generally a verb 'declarandi et sentiendi,' and the Subject of the subordinate sentence, i.e. of the Infinitive itself, is generally in the Accusative case, as in Latin; thus, *ηγγειλαν τὸν Κύρον νικῆσαι*, they reported that Cyrus (*subject*) had won the victory (*predicate*).

The Complement of the Infinitive must be in the same case as the Subject: *τὸν ἄδικον ἄνδρα φημὶ ἄθλιον εἶναι*, I assert that the unjust man is miserable. But if the Subject of the Infinitive is the same as that of the Principal Verb, it is usually understood, and the Complement is in the Nominative: *οὐκ ἔφη δοῦλος εἶναι*, he said that he was not a slave. Observe the difference of the Latin construction, "negavit se servum esse."

The Article may be prefixed to the Acc. with Inf. and give it a more distinctly substantival character.

The Infinitive usually has the negative *μή*.

159. Exercises on the Infinitive.

Ex. 123. οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλω. οὐκ ὄρθως οἰεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν. μόνῳ ἵστρῳ τοῦτο ἔξεστιν, ἀποκτανεῖν μὲν, ἀποθανεῖν δὲ μή. πολλοῖς οὐκ ἥρκεσε κῆρυν ηδέως. τι δοῦλον ή ἐλεύθερον εἶναι διαφέρει; ἀνάγκην οὐδὲ θεὸς εἶναι λέγεται δυνατὸς βιάζεσθαι. τὸ φῶς τόδι ἀνθρώποις ἥδιστον βλέπειν. γυναικὶ ἄρχειν οὐ διδωσιν ή φύσις. ἐλοίμην ἀν μᾶλλον ἀδικεῖσθαι ή ἀδικεῖν. χρὴ εἰς τοιοῦτον ἀγώνα μηδέποτε καταστῆναι ὥστε πάντα λαβεῖν ή πάντ' ἀποβαλεῖν. χρὴ πάντα ποιεῖν ὥστε ἀρετῆς μετασχεῖν.

Ex. 124. All men pray to the gods to give them good things. Xénōphōn left the half of the army to guard the town. He is worthy to receive blows. It is your business (*lit. work*) to speak. It happened that none of the generals was present. It was announced that Cyrus had (*lit. C. was announced to have*) conquered. Men do not fear dying itself so much as the (things) after death. People do every thing in order not to be punished (*lit. ὑπέρ, the not giving punishment*). Philip has prevailed by (*dat.*) going first (*προτερος, nom.*) against the enemy. Man is born (*πέφυκα*) to love. To do is hard, but to command is easy. Wealth is more in the use (*inf.*) than in the possession (*inf.*). We all think that the earth is a sphere.

Ex. 125. χαλεπὸν οὕτω τι ποιεῖν ὥστε μηδὲν ἀμαρτεῖν. ἀγαθοί ἐσμεν τὸ κακὸν ἐφ' ἔτέρων ἴδειν. οὐδὲν ἀνθρώποις ἔφυ κέρδος ἀμεινον λαβεῖν νοῦ σοφοῦ. παρὰ πάσιν ἀνθρώποις υόμος ἐστὶ τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. ὁμολογεῖται τοὺς ἐπαίνους παρὰ τῶν ἐλευθερωτάτων ἡδίστους εἶναι. οὐκ ἔστι πόλις οὐδεμίᾳ ἥτις οὐ δεῖται εἰσάγεσθαι τι. παρὰ Ρωμαίοις ἀπειρογται γνωιξὶ πίνειν οἶνον. Σωκράτης οὐδέποτε ἡθέλησε χαρίσασθαι τῷ δῆμῳ παρὰ τὸ δίκαιον. ἐν τῷ φρονεῖν ἡδιστος βίος. διὰ παντὸς τοῦ χρόνου τὴν δικαιοσύνην οὕτω σέβουν ὥστε ἀληθεστέρους εἶναι τοὺς σοὺς λόγους ἢ τοὺς τῶν ἄλλων ὄρκους.

Ex. 126. To change an evil nature is not easy. You cannot (*lit.* are not able to) make falsehood true. Your tempers (*φύσις*), O Athenians, are hard to rule. Thēmistōclēs more than any other is worthy of admiration (*lit.* to admire). I do not grudge you honouring (*inf.*) the gods. What have you in your mind to do? All are ashamed not to do what is just (*lit.* the just things). It is not just that we should show ourselves (*mid.*) worse than our fathers.

160. *The Participles.*1. *Participles Active of Verbs in -ω.*

Pres. λύων. Fut. λύσων. 1 A. λύσας.

Perf. λελυκώς.

The Part. of the Pres. and Fut. is obtained from the Ind. by adding *ν*: Pres. λύω, Part. λύω-ν; Fut. λύσω, Part. λύσω-ν. It is declined like ἐκών: λύων, λύουσα, λύον, &c.

The Part. of the 1 A. is obtained from the Ind. by dropping the augment and adding *ς*: ἔ-λυσα, λύσα-ς. It is declined like πᾶς: λύσας, λύσασα, λύσαν, &c.

The Part. of the Perf. is obtained from the Ind. by changing *-α* into *-ως*; λέλυκ-α, λελυκ-ώς<sup>1</sup>. It is thus declined.

Sing. N. λελυκώς, λελυκυῖα, λελυκός

G. λελυκότος, λελυκυίας, λελυκότος, &amp;c.

The Part. of the 2 A. is obtained from the Ind. by dropping the Augment and changing *-ον* into *-ων*: ἔ-τυπ-ον, τυπ-ών, declined like ἐκών.

The Part. of the 2 Perf. is obtained from the Ind. by changing *-α* into *-ως*: τέτυπ-α, τετυπ-ώς, declined like λελυκώς.

<sup>1</sup> Some verbs have a shortened form of the Perf. Part. Thus we find τεθνεώς, -ώσα, -ός, Gen. -ώτος, as well as τεθνηκώς, -ῆα, -ές, from θνήσκω; ἐστώς as well as ἐστηκώς from Ιστημ; βεβώς as well as βεβηκώς from βαλω.

2. *Participles Passive of Verbs in -ω.*

Pres. **λυόμενος**, Perf. **λελυμένος**, 1 A. Pass. **λυθεῖς**, Fut. Pass. **λυθησόμενος**, Fut. Perf. **λελυσόμενος**, Fut. Mid. **λυσόμενος**, 1 A. Mid. **λυσάμενος**.

The Part. of the Pres. Perf. and all the Futures is obtained from the Ind. by changing **-μαι** into **-μενος**: **λύο-μαι**, **λυθ-μενος**; **λέλυ-μαι**, **λελυ-μένος**; **λυθήσο-μαι**, **λυθησό-μενος**; **λελύσο-μαι**, **λελυσό-μενος**; **λύσο-μαι**, **λυσό-μενος**.

They all follow the regular Adjective Declension.

The Part. of the 1 A. Pass. is obtained from the Ind. by dropping the augment and changing **-ην** into **-εις**: **ἐ-λύθ-ην**, **λυθ-εις**. It is thus declined:

*Sing. N.* **λυθεῖς**, **λυθεῖσα**, **λυθέν**

*G.* **λυθέντος**, **λυθείσης**, **λυθέντος**, &c.

*Pl. Dat.* **λυθεῖσι**, **λυθείσαις**, **λυθεῖσι**.

The Part. of the 1 A. Mid. is obtained from the Ind. by dropping the augment and changing **-μην** into **-μενος**: **ἐ-λυσά-μην**, **λυσά-μενος**, of the regular declension.

The Part. of the 2 A. Pass. is formed and declined like that of the 1 A. **ἐ-τύπ-ην**, **τυπ-εις**.

The Part. of the 2 Fut. Pass. is formed and declined like that of the 1 Fut. **τυπήσο-μαι**, **τυπησό-μενος**.

3. *Participles of the Contracted Verb.*

<i>Pres. Part. Act.</i>				
Sing. N. τημάων	τημάων,	τημάσσα	τημάσσων	τημάων
G. τημάσσως	τημάσσως,	τημάσσης	τημάσσως	τημάσσως
	&c.			
Sing. N. φιλέων	φιλέων,	φιλέσσα	φιλέσσων	φιλέσσων
G. φιλέσσως	φιλέσσως,	φιλέσσης	φιλέσσως	φιλέσσως
	&c.			
Sing. N. δουλέων	δουλέων,	δουλέσσα	δουλέσσων	δουλέων
G. δουλέσσως	δουλέσσως,	δουλέσσης	δουλέσσως	δουλέσσως
	&c.			
<i>Pres. Part. Pass.</i>				
Sing. N. τημάθμενος	τημάθμενος,	τημαθμένη	τημαθμένων	τημάθμενον
φιλέθμενος	φιλέθμενος,	φιλεθμένη,	φιλεθμένων	φιλεθμένον
δουλέόθμενος	δουλέόθμενος,	δουλέοθμένη	δουλέόθμενων	δουλέοθμενον
	&c.			

4. *Participles of Verbs in -μι.*

The Pres. Part. Act. is formed by lengthening the stem-vowel and adding *s*: *st. ιστα*, Part. *ιστᾶ-ς*; *st. τιθε*, Part. *τιθεῖ-ς*; *st. διδο*, Part. *διδοῦ-ς*; *st. δεικνυ*, Part. *δεικνῦ-ς*.

*Sing. N.* *ιστάς* *ιστᾶσα* *ιστάν*, like *πᾶς*.

*Sing. N.* *τιθείς* *τιθεῖσα* *τιθέν*, like *λυθείς*.

*Sing. N.* *διδούς* *διδοῦσα* *διδόν*,

G. *διδόντος* *διδούσης* *διδόντος* &c.

*Sing. N.* *δεικνύς* *δεικνῦσα* *δεικνύν*,

G. *δεικνύντος* *δεικνύσης* *δεικνύντος* &c.

The 2 A. Part. Act. is formed by lengthening the stem-vowel and adding *s* to the pure verbal stem: *st. στα*, Part. *στᾶ-ς*; *st. θε*, Part. *θεῖ-ς*; *st. δο*, Part. *δούς*. They are declined like the Pres. Part.

The Pres. Part. Pass. is formed by adding *μενος* to the stem: *st. ιστα*, Part. *ιστά-μενος*; *st. διδο*, Part. *διδό-μενος*; *st. δεικνυ*, Part. *δεικνύ-μενος*. They follow the regular declension.

The 2 A. Part. Mid. is formed from the pure verbal stem by adding *μενος*: *st. θε*, Part. *θέ-μενος*; *st. δο*, Part. *δό-μενος*. They are regularly declined.

5. *Participles of εἰμί, εἰμι, οἶδα, ἔοικα.*

*Sing. N.* *ων* *οισα* *ον*, being,

G. *οντος* *ούσης* *οντος*, &c.

*Sing. N.* *ιών* *ιοῦσα* *ιόν*, going,

G. *ιόντος*, &c. Cf. L. *iens, euntis.*

*Sing.* N. *εἰδώς εἰδυῖα εἰδός*, knowing,

G. *εἰδότος εἰδυίας εἰδότος*, &c.

*Sing.* N. *έοικώς* or *εἰκώς*, *έοικυῖα* or *εἰκυῖα*,  
*εἰκός*, resembling, likely,

G. *έοικότος* or *εἰκότος*, &c.

### 161. *Syntax of the Participle.*

The Participle is a Verbal Adjective resembling the Verb in its powers of denoting different times and in governing particular cases, but resembling the Adjective in its attributive and predicative uses (cf. § 51) as well as in its power of supplying the place of a Substantive when the Article is pre-fixed. Examples are (1) of the Attributive use, *ὁ παρελθὼν χρόνος*, the past time; (2) of the Predicative use, *οἱ πρέσβεις παρελθόντες ἔλεγον τοιάδε*, the ambassadors having come forward spoke as follows; (3) of the Substantive use, *οἱ λέγοντες*, they who speak = the speakers; *ὁ τυχών*, he who chanced = the first comer; *τὸ συμφέρον*, that which is advantageous = expediency.

Of these uses the Predicative is the most important, occurring as it does in almost every sentence in Greek. It may stand instead of an adverbial clause of Time, (1) *ταῦτα εἰπὼν ἀπῆλθεν*, having said, or, when he had said, these things he went away. Of Cause (2) *τοῦτο βουλόμενος ἤκω*, desiring, or, because I desire, this I am come; *δίκην δώσοντα ἄγομεν τόνδε*, we bring him, about

to suffer, *or*, that he may suffer, punishment. Of Condition or Hypothesis, (3) ἀγαθὸς νομιζόμενος πάντα ἀρετήν πράξεις, being thought, *or*, if you are thought, good, you will manage every thing more easily. The negative of a participle used in this hypothetical sense is *μή* and not *οὐ*.

Sometimes the Predicative Participle is more closely connected with the Verb, serving like the Infinitive to complete its meaning, παίνομαι βουλευόμενος, I cease consulting, *or*, to consult; ἔπανσα αὐτὸν βουλευόμενον, I stopped him from consulting.

One important use of the Predicative Participle is that which is known as the Genitive Absolute, corresponding to the Latin Ablative Absolute. It is allied to the Genitives of Cause and Time (§ 136), and stands for an adverbial clause like the ordinary Predicative Participle: τούτων οὕτως ἔχόντων, these things being so, *or*, since they are so.

The particle *ώς, as*, is often prefixed to the Participle when it is meant to express the feeling or motive with which a thing is done: ἔρωτα ώς ἐμοῦ τὰ ἀληθῆ ἔροῦντος, ask with the feeling that, *or*, seeing that, I shall tell the truth.

### 162. Exercises on the Participles.

Ex. 127. εἰμὶ νῦν μὲν τυράννῳ ἐοικάς, τότε δὲ σαφῶς δοῦλος ἦν. δοτις ἥδεται λέγων ἀεὶ, λέληθεν

αὐτὸν τοῖς συνοῦσιν ὡν βαρύς. οὗτος γέρων ὡν  
δμως οὐκ ἥσχύνετο μανθάνων. οὐδένα οἶδα μι-  
σοῦντα τοὺς ἐπαινοῦντας. οὐδεὶς πάποτε ὁμολογῶν  
ἀδικεῖν ἔαλω. τὰ ἄλλα ἥρεσάς με λέγων. ἥδυ  
σωθέντα μεμνῆσθαι πόνων. οἱ γραφεῖς ἐκ πολλῶν  
συνιστάντες τὰ ἔξ ἔκαστου κάλλιστα, οὕτως ὅλα  
τὰ σώματα καλὰ ποιοῦσι φαίνεσθαι. μὴ κρῦνε  
ὅρων τὸ κάλλος ἀλλὰ τὸν τρόπον. ἀνὴρ δίκαιος  
οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ  
βούλεται.

Ex. 128. I put-a-stop-to the poor being wronged. Do not be-weary (of) learning. The gods, as it seems, often delight (in) making the small great and the great small. I convicted Philip (of) acting unjustly. I am conscious of having sinned (*lit. to myself having sinned, Dat.*). The barbarian came against Greece with a great army to-enslave-it-to-himself (*Fut. Part. Mid.*). Every one excuses himself when-he-has-erred. They sent-away Phōrmīōn with (*lit. having*) the ships. It-is-right to bring him-who-acts-unjustly before the judges to be punished (*lit. about to suffer punishment, Fut. Part.*). Alcibiades whilst still (*lit. still being*) a boy was admired by the citizens.

Ex. 129. ὁ Κῦρος τὸν Κροῖσον νικήσας κατε-  
στρέψατο τοὺς Λυδούς. Πάντες πρὸς αὐτὸν ἐβλέ-  
πομεν ὡς θαυμαστόν τι ἀκονσόμενοι. οἱ δουλείαν

καὶ δεσμὸν φοβούμενοι ἀεὶ, οὐτε σίτου οὐθὲ ὑπνου ἐδύναντο λαγχάνειν διὰ τὸν φόβον. Σωκράτης πρὸς τὸν εἰπόντα “κακῶς ἐκεῖνός σε λέγει,” “καλῶς γὰρ,” ἔφη, “λέγειν οὐκ ἔμαθε.” Ἀριστοτέλης ἐρωτηθεὶς, τί ποτ’ αὐτῷ περιγέγονεν ἐκ τῆς σοφίας, ἔφη, τὸ ἐκόντα ποιεῖν ἡ τινες διὰ τὸν ἀπὸ τῶν νόμων φόβον ποιοῦσιν. πρὸς τὸν ἀξιούμενα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκοῦργος εἶπε, “σὺ πρώτος ἐν τῷ σῷ οἴκῳ ποίησον δημοκρατίαν.” Ἀνταλκίδας πρὸς Ἀθηναῖν εἰπόντα, “ἀλλὰ μὴν ημεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν,” “ημεῖς δὲ,” ἔφη, “οὐδέποτε ἀπὸ τοῦ Εὐρώπης.”

Ex. 130. That which is good harms not though it be (*lit. having been*) spoken twice. You just (*lit. a little*) anticipated me (*by*) asking (*the question*). At the very beginning of spring (*lit. with, ἄμα, spring beginning, immediately*) the Lacedaemonians made-an-invasion into Attica. The territory was large and good and there were people-to-till-it (*Article with Fut. Part. of ἐργάζομαι*). Let us not overlook Lacedaemon being insulted. Socrates used-to-pray to the gods simply to give good things feeling-that-they-best-knew (*lit. as best knowing*) what is good. Not being able to find the paths they wentastray-and (*lit. wandering*) perished.

(II.) A Conditional Sentence has two parts, the Protasis (*προτείνω*, I hold forward) stating the condition or hypothesis, the Apodosis (*ἀποδίδωμι*, I give in return), stating what happens under a certain condition.

The particles *εἰ* or *ἐάν* (i. e. *εἰ ἀν*) contracted to *ἢν* or *ἀν*, *if*, are used in the Protasis; *ἀν* is also used as an auxiliary particle in certain forms of the Apodosis.

There are four chief forms of the Conditional Sentence.

1. (Possibility). The Verb of the Protasis in the Indicative after *εἰ*, the Verb of the Apodosis in the Indicative *without* *ἀν*.

*εἰ τι ἔχει, δίδωσι*, if he has anything (*Protasis*), he gives it (*Apodosis*).

2. (Impossibility). The Verb of the Protasis in the Indicative of a Historical Tense after *εἰ*, the Verb of the Apodosis in the Indicative of a Historical Tense *with* *ἀν*.

*εἰ τι ἔσχεν, ἔδωκεν ἀν*. If he had had anything, he would have given it = L. si quid habuisset, de-disset.

3. (Probability). The Verb of the Protasis in the Subjunctive after *ἐάν*, the Verb of the Apodosis in the Indicative of a Principal Tense.

*ἐάν τι ἔχῃ, δώσει*. If he should have anything, he will give it = L. si quid habeat, dabit.

4. (Bare Supposition). The Verb of the

Protasis in the Optative after *ei*; the Verb of the Apodosis in the Optative with *av*.

*ei* *ti* *echoi*, *didolη* *av*, if he were to have any thing, he would give it = L. si quid habeat, det.

III. Observe that the Greek Subjunctive cannot be used in *oratio obliqua* except where it would be used in *oratio directa*; in changing a sentence from *oratio directa* to *obliqua* an Indicative is never altered to a Subjunctive, though it may be altered to an Optative, if the Verb in the governing sentence is in a historical tense.

### 165. Exercises on Dependent Uses of the Subjunctive and Optative.

Ex. 131. *ton kakon alei dein kolazewn ina ameinou* *g*, *ou ton dunstuchji*. *ina* *mu* *df* *dnketa*, *tn* *poltu* *echthrap* *ti* *poltu* *pepoiket*. *poltu* *me* *didasket* *afthron* *di* *phth* *on*, *otp* *ako* *on* *poltu* *mtde* *en* *ma* *th*. *kindun* *hn* *mu* *oi* "Elli<sup>n</sup>nes *su* *sta* *en*. *ei* *theo* *ti* *dr* *os* *in* *ais* *chro* *on*, *ou* *kt* *is* *in* *theo* *ei* *to* *u* *to* *epoi* *hsa* *me* *en*, *ap* *ant* *es* *an* *ap* *awl* *om* *me* *tha*. *an* *egy* *ns* *el* *th* *th* *an* *atos*, *ou* *dei* *is* *bo* *u* *let* *ta* *th* *an* *en*. *ei* *ta* *par* *ta* *is* *all* *ois* *eid* *ei* *h* *ka* *ka*, *ou* *kt* *an* *chal* *ep* *o* *ph* *ero* *is* *at* *u* *u* *ech* *ei*. *kan*<sup>1</sup> *do* *u* *lo* *g* *ti*, *ou* *de* *u* *tt* *on*, *de* *sp* *ota*, *an* *th* *rap* *o* *u* *tos* *est* *u*, *an* *an* *th* *rap* *o* *g*. *ei* *ti* *ke* *kt* *mp* *enos* *ei* *h* *pl* *o* *u* *to*, *ch* *ph* *to* *de* *a* *nt* *ph* *mu*, *dr*<sup>2</sup> *an* *u* *da* *mon* *o*;

<sup>1</sup> *kd* by *crasis* for *kal* *av*, even if.

<sup>2</sup> *drpa* (*ai*) a strengthened form of *drpa* (*ai*) is used to introduce a question.

Ex. 132. You come opportunely (*lit.* into an opportunity) that you may hear the trial (*δίκη*) about your father. If one of your slaves should be ill, you call-in (*παρακαλέω*) physicians that he may not die. I was seeking you yesterday, that I might invite you to (*καλέω ἐπὶ*) dinner. It was allowed for you to depart out of the city, if the laws did not please you. I should have been killed, if the Thirty were still ruling in Athens. If to possess were as pleasant as to acquire, the rich would have far excelled the poor in happiness. If we should have wealth, we shall have friends. Xenophon ordered Mēgabyzus to repay the money to himself if he should survive, but to repay it to the god if he were to meet any accident (*lit.* suffer anything).

166. *Passages for Translation.*

## 1. Greek Test. Gospel of St John, v. 14—25.

Μετὰ ταῦτα εύρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ  
ἱερῷ, καὶ εἶπεν αὐτῷ, Ἰδε<sup>1</sup> ὑγιῆς γέγονας· μηκέτι  
ἀμάρτανε ἵνα μὴ χειρόν τί σοι γένηται. Ἀπῆλθεν  
ὁ ἄνθρωπος, καὶ ἀνήγγειλε<sup>2</sup> τοῖς Ἰουδαίοις, ὅτι Ἰη-  
σοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. Καὶ διὰ τοῦτο  
ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν  
ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ<sup>3</sup>. Ὁ δὲ  
Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἔως ἅρτι<sup>4</sup>  
ἐργάζεται, κἀγὼ<sup>5</sup> ἐργάζομαι. Διὰ τοῦτο οὖν μᾶλλον  
ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον

ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ὃσον ἔαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ οὐρανὸς ποιεῖν ἀφ' ἔαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἀγάρ ἀν<sup>7</sup> ἐκεῖνος ποιῆι, ταῦτα καὶ ὁ οὐρανὸς ὁμοίως ποιεῖ. Ὁ γάρ πατὴρ φίλει τὸν οὐρανὸν, καὶ πάντα δείκνυσιν αὐτῷ ἀ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Ὡσπερ γάρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ<sup>8</sup>, οὕτω καὶ ὁ οὐρανὸς θέλει ζωοποιεῖν. Οὐδὲ γάρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ οὐρανῷ ἵνα πάντες τιμῶσι τὸν οὐρανὸν<sup>9</sup>, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν οὐρανὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν<sup>10</sup> αἰώνιον<sup>11</sup> καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν<sup>12</sup> ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ οὖν ἔστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ οὐρανοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

Notes. <sup>1</sup> ἴδε. Imperat. of εἰδον. <sup>2</sup> ἀναγγέλλω (ἀνά, ἀγγέλλω), I report. <sup>3</sup> σάββατον, sabbath. <sup>4</sup> ἄρτι, now. <sup>5</sup> κάγῳ crasis of καὶ ἔγω. <sup>6</sup> ἀμὴν, verily (amen). <sup>7</sup> ἀ ἀν. Joined to the relative, ἀν gives it an indefinite force, whatesoever. <sup>8</sup> ζωοποιεῖ (ζῶον ποιεῖ), quickens. <sup>9</sup> καθὼς (κατά, ὡς), according as. <sup>10</sup> ζωὴ, life. <sup>11</sup> αἰώνιος (αἰών), eternal. <sup>12</sup> μεταβέβηκεν (μετά, βαίνω), has passed.

2. Xenophon, *Anabasis*, II. 1. 10. Answers made by the leaders of the Ten Thousand Greeks when Artaxerxes sent to demand their arms after the death of Cyrus.

\*Ενθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκᾶς, πρεσβύτατος ὁν, ὅτι πρόσθεν<sup>1</sup> ἀν ἀποθάνοιεν ἡ τὰ ὅπλα παραδοῖεν<sup>2</sup>. Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγώ, ἔφη, ὁ Φαλίνε, θαυμάζω πότερα ὡς κρατῶν, βασιλεὺς αἴτει τὰ ὅπλα ἡ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἴτειν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν. λεγέτω τι ἔσται τοῖς στρατιώταις ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα<sup>3</sup> Φαλίνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται ἐπεὶ Κύρου ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν δοτις τῆς ἀρχῆς<sup>4</sup> ἀντιποιεῖται<sup>5</sup>; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποτάμῳ ἐντὸς<sup>6</sup> ἀδιαβάτων<sup>6</sup> καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν δοσον, οὐδὲ εἰ παρέχοιεν<sup>7</sup> ὑμῖν, δύναισθ' ἀν ἀποκτεῖναι. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν<sup>8</sup> Ω Φαλίνε, νῦν, ὡς σὺ ὁρᾶς, ἡμῖν οὐδὲν ἄλλο ἔστιν ἀγαθὸν εἰ μὴ<sup>9</sup> ὅπλα καὶ ἀρετή<sup>10</sup> ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἀν<sup>9</sup> καὶ τῇ ἀρετῇ χρῆσθαι παραδόντες δὲ ἀν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἴου τὰ μόνα ἡμῖν ἀγαθὰ δυτα ὑμῖν παραδώσειν ἄλλα σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν ἄλλα φιλοσόφῳ μὲν ἔοικας, ὁ νεανίσκε<sup>10</sup>, καὶ λέγεις οὐκ ἀχάριστα<sup>11</sup>. Ισθι μέντοι ἀνόητος ὁν, εἰ οἴει ἀν<sup>9</sup> τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.

*Notes.* <sup>1</sup> πρόσθεν (πρός), *lit.* before, *πρ.* ἢ, sooner than. <sup>2</sup> παραδοῖεν (παρά, διδωμ), surrender. <sup>3</sup> πρὸς ταῦτα, in answer to this. <sup>5</sup> ἀντιποι-εῖται (ἀντί, ποιᾷ), lays claim to. <sup>6</sup> ἔντος (ἐν), within, governs *Gen.* <sup>8</sup> ἀδιαβάτων (ἀ-διά-βαίνω), im-passable. <sup>9</sup> παρέχοιεν, put (themselves) into your hands. <sup>10</sup> εἰ μή, except. <sup>11</sup> ἀν with Infinitive is used in *Orat. Obliq.* where ἀν with the Optative would be used in *Orat. Rect.* meaning *might, could, &c.* <sup>10</sup> νεανίσκος = νεανίας. <sup>11</sup> ἀχάριστα = L. *ingrata.*

### 3. Euripides, *Medea*, 1067—80.

Medea having sent the fatal robe to Creusa is about to murder her own children.

ἀλλ' εἴμι γὰρ<sup>1</sup> δὴ τλημονεστάτην ὁδὸν,  
καὶ τούσδε πέμψω τλημονεστέραν ἔτι,  
παῖδας προσειπεῖν βούλομαι. δότ', ὡ τέκνα,  
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα.  
ω φιλτάτη χείρ, φιλτατον δέ μοι στόμα,  
καὶ σχῆμα καὶ πρόσωπον<sup>2</sup> εὐγενὲς τέκνων,  
εὐδαμονοῦτον, ἀλλ' ἔκει τὰ δέ ἐνθάδε  
πατήρ ἀφείλετ'. ω γλυκεῖα προσβολὴ<sup>3</sup>,  
ω μαλθακὸς<sup>4</sup> χρὼς<sup>5</sup> πνεῦμά δέ ἡδυστον τέκνων.  
χωρεῖτε<sup>6</sup> χωρεῖτ'. οὐκέτ' εἴμι προσβλέπειν  
οἴα<sup>7</sup> τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῦς.  
καὶ μανθάνω μὲν οἴα δρᾶν μελλω κακά.  
θυμὸς<sup>8</sup> δὲ κρείσσων τῶν ἐμῶν βουλευμάτων<sup>9</sup>,  
δοπερ μεγίστων αἵτιος κακῶν βροτοῦς.

*Notes.* <sup>1</sup> γάρ gives the reason for προσειπεῖν βούλομαι. <sup>2</sup> πρόσωπον (πρός, ὄψις), countenance. <sup>3</sup> προσβολὴ (προσβάλλω), embrace. <sup>4</sup> μαλθακός, tender. L. *mollis*. <sup>5</sup> χρώς, skin, flesh. <sup>6</sup> χωρέω (χωρά), I depart. <sup>7</sup> οἵος τε. when followed by τε, οἵος, which is properly 'such a one as,' gets the meaning of 'able,' 'capable.' <sup>8</sup> θυμός, wrath. <sup>9</sup> βούλευμα (βουλεύω), counsel.

4. Thucydides, I. 86. Speech of the Ephor Sthenelaias at the congress held at Sparta before the Peloponnesian war.

Τοδες μὲν λόγους τοὺς πολλοὺς<sup>1</sup> τῶν Ἀθηναίων οὐ γυγνώσκω<sup>2</sup> ἐπαινέσαντες γάρ πολλὰ ἔαυτοὺς οὐδαμοῦ ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους<sup>3</sup> καὶ τὴν Πελοπόννησον<sup>4</sup> καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλασίας<sup>5</sup> ζημίας<sup>6</sup> ἄξιοι εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται. ἡμεῖς δὲ ὄμοιοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς ξυμμάχους, ἣν σωφρονῶμεν<sup>7</sup> οὐ περιοψόμεθα<sup>8</sup> ἀδικουμένους, οὐδὲ μελλήσομεν τιμωρεῖν<sup>9</sup>. οἱ δέ<sup>10</sup> οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γάρ χρήματά ἔστι πολλὰ καὶ τῆς καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα<sup>11</sup> τοῖς Ἀθηναίοις ἔστιν, οὐδὲ δίκαιοι καὶ λόγοις διακριτέα<sup>12</sup> μή λόγω καὶ αὐτοὺς βλαπτομένους<sup>13</sup>, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὡς ἡμᾶς πρέπει<sup>14</sup> βουλεύεσθαι ἀδικουμένους μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βουλεύεσθαι. ψηφίζεσθαι<sup>15</sup>

οὖν, ὃ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἔατε μεῖζους γήγενεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῷμεν<sup>14</sup>, ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν<sup>15</sup> πρὸς τοὺς ἀδικοῦντας.

*Notes.* <sup>1</sup>οἱ πολλοί here has its original sense 'the many' not 'the most.' <sup>2</sup>ξύμμαχος (ξύν, μάχη), ally. <sup>3</sup>διπλάσιος (διπλοῦς), twofold. <sup>4</sup>ζημία, punishment. <sup>5</sup>σωφρονέω (σώφρων), am wise. <sup>6</sup>περιοράω=ὑπεροράω. <sup>7</sup>τιμωρέω (τιμή, αἴρω), I help. <sup>8</sup>οἱ δέ, i.e. οἱ ξύμμαχοι. <sup>9</sup>παραδοτέα, neut. pl. verbal of παραδίδωμι, governing οῦς. <sup>10</sup>διακρίνω, I settle a dispute. <sup>11</sup>βλαπτομένους, acc. as if with an *Inf.*, διακριτέα being equivalent to δεῖ διακρίνεσθαι. <sup>12</sup>πρέπει, it befits. <sup>13</sup>ψηφίζομαι, I vote. <sup>14</sup>καταπροδιδῷμεν. κατά strengthens the force of προδιδῷμεν. <sup>15</sup>ἐπίωμεν (ἐπί, εἰμι), go against.

## GENERAL VOCABULARY.

### A.

able, I am, v. δύναμαι  
 absolutely, ἀπλῶς  
 about, ἀμφί, τερή, κατά  
 above, ὑπέρ  
 according to, κατ with acc.  
 accordingly, δρα  
 account, v. τιθημι, mid.  
 accountable, αἴτιος  
 accusation, αἴτια  
 accuse, αἴτιομαι  
 accustomed, I am, εἰωθα  
 Achilles, Ἀχιλλεύς  
 acquire, κτάομαι  
 acquiring, a. κτήσις  
 act, a. ἔργον  
 act, v. (1) πράσσω, (2) a play,  
     ὑποκρίνομαι  
 act unjustly, ἀδικέω  
 action, πρᾶξις  
 active, εὐζωτός  
 address an assembly, ἀγορεύω  
 admire, θαυμάζω  
 adorn, κοσμέω  
 advance, ἐρχω  
 advise, βουλεύω  
 affair, πρᾶγμα; the affairs of  
     the state, τὰ τῆς πόλεως  
 afford, παρέχω  
 afraid of, I am, δέδια, δέδουκα  
 after, μετά with acc.  
 afterwards, ἕπεται

again, πάλιν, αὖ  
 against, ἐπί, πρός, κατά  
 age, γήρας  
 aged man, πρέσβυς  
 ageless, ἀγήρως  
 agree, ὁμολογέω  
 aim, σκοπός  
 air, αἴρω  
 Ajax, Αἴας  
 Alexander, Αλέξανδρος  
 all, πάς  
 all but, δσον οὐ  
 allow, ἔάω; it is allowed, ξέστι  
 almost, σχεδόν, ὅλιγου  
 alone, μόνος  
 along, παρά  
 already, ήδη  
 also, καὶ  
 altogether, πάνυ  
 always, δέλ  
 am, εἰμι  
 ambassadors, πρέσβεις  
 ambitious, φιλότιμος  
 ambrosia, αἰμβροσία  
 among, μετά  
 Anaximander, Ἀναξίμανδρος  
 anchor, δύκυρα  
 ancient, αρχαῖος, παλαιός  
 and, καὶ, τε. and yet, καὶ τοι  
 anger, φρυγίη  
 animal, ζώως  
 announce, ἀγγέλλω  
 anoint, χρώ, intrans. χρίομαι  
 another, δῆλος

answer, v. ἀποκρίνομαι  
 anticipate, φθάνω  
 any, τις  
 apart, χωρίς  
 appear, φαίνομαι  
 appoint, τάσσω, τίθημι  
 arms, στόλα  
 army, στρατός  
 around, περί, ἀντί  
 arrange, τάσσω  
 arrangement, τάξις  
 art, τέχνη  
 as, ὡς, ὡ  
 as many as, δοσος  
 as regards, κατά  
 as soon as, ως τάχιστα  
 ashamed, I am, αἰσχύνομαι  
 ask, αἰτέω, ἐρωτάω  
 ass, δύος  
 assembling, place of, δγόρα  
 assembly, ἐκκλησία  
 assign, νέμω  
 associate with, δμιλέω  
 assume, ὑποτίθεμαι  
 Assyrian, Ἀσσύριος  
 asunder, διχα  
 Athenian, Ἀθηναῖος  
 Athens, Ἀθῆναι; at, Ἀθήνησι  
 at, πρός  
 at length, χρόνω  
 — all events, γοῦν  
 — home, οἰκοι  
 — last, τέλος  
 — least, γε  
 — once, αὐτότερος  
 — one time—at another time,  
     δλλορε—δλλοτε  
 — random, μάτην  
 — the same time, δμα  
 attack, προσβάλλω  
 attempt, ἐπιχειρέω  
 Attic, Ἀττικός  
 attire, στολή  
 author, αργος  
 avail, σφένω  
     ωτ, μέρος  
     δξην

## B.

Babylon, Βαβυλών  
 Bacchus, Διόνυσος  
 backwards, πρόλιγη  
 bad, κακός  
 badness, κακία  
 ball, σφαίρα  
 band of actors, χόρος  
 banish, ἐκβάλλω; pass. ἐκπίπτω  
 barbarian, βάρβαρος  
 base, adj. αἰσχύλος  
 bathe, v. λούσομαι  
 battle, μάχη  
 bay, κόλπος  
 be, εἰμι  
 bear, v. φέρω  
 beat, τύπτω, κόπτω  
 beautiful, καλός  
 beauty, καλλος  
 because, διτι  
 become, γίγνομαι  
 bee, μέλισσα  
 before, adv. πρίν, prep. πρό  
 beget, τίκτω  
 beg for, αἰτέω  
 begin, δρχω, ἀρχομαι  
 beginning, ἀρχή  
 behold, θεομαι  
 believe, πιστεύω  
 belly, γαστήρ  
 bend, καμπτω  
 benefit, v. εν ποιέω, δνιημη  
 beside, παρό  
 best, δριστος, λφστος, βελτιωτος  
 better, δμείων, βελτίων  
 betray, προδίωμι  
 bewail, κόπτομαι  
 beyond, ἡπέρ  
 bind, δέω  
 bird, δρυς  
 bite, δάκνω  
 black, μέλας  
 blame, φέγω, μέμφομαι  
 blessed, μακάριος  
 blind, τυφλός

blood, *αἷμα*  
 blow, *πληγή*  
 body, *σῶμα*  
 Boeotian, *Βοιωτός*  
 bold, *θρασύς*  
 boldness, *θάρσος*  
 bone, *όστρεον*  
 book, *βιβλίον*  
 bosom, *κόλπον*  
 both, *adj.* *ἀμφο*, on both sides.  
     *ἀμφοτέρωθεν*  
 both, *adv.* *καὶ*  
 bound, *v.* *όριζω*  
 boundary, *ὅρος*  
 bow, *τόξον*  
 bowl, *κρατήρ*  
 boy, *παῖς*  
 brave, *ἀνδρεῖος*  
 break, *v.* *ρήγνυμι*, (an oath)  
     λύω  
 breath, *πνεῦμα*  
 breathe, *πνέω*  
 bride, *νύμφη*  
 bright, *λαμπρός*  
 bring, *φέρω*, *ἄγω*, *κομίζω*  
     — forth, *τίκτω*  
 broad, *εὐρύς*  
 brother, *ἀδελφός*  
 brotherly, *φιλαδέλφος*  
 brow, *οφρύς*  
 brutal, *θηριώδης*  
 bull, *ταῦρος*  
 burial, *τάφος*  
 burn, *καίω*  
 bury, *θάπτω*  
 business, *ασχολία*  
 bustling, *πολυτραγγων*  
 but, *ἀλλά*, *δέ*  
 buy, *ἀγοράζω*  
 by, *ὑπό*, by land, *κατὰ γῆν*  
 by all means, *πάντως*  
 — day, *ἡμέρας*  
 — force, *βίᾳ*  
 — means of, *διδ*  
 — night, *νυκτίς*  
 — no means, *οὐδαμῶς*  
 by the side of, *παρά*

## C.

calamity, *ἀτη*  
 call, *λέγω*, *καλέω*  
 calumny, *διαβολή*  
 care, I am a—to, *μέλω*, *Impers.*  
     μέλει  
 carry, *φέρω*, carry off for myself, *φέρομαι*  
 cast away, *v.* *ῥίπτω*  
 cause, *v.* *αἰτία*, *αἴτιον*  
 cavalry, *ἱππεῖς*  
 cease, *ταύομαι*  
 Celts, *Κελτοί*  
 certain, *τις*  
 certainly, *μέντοι*  
 chance, *τύχη*  
 change, *v.* *ἀλλάσσω*  
 chaos, *χάος*  
 character, *ῆθος*  
 charming, *χαρίεις*  
 chastise, *κολάζω*  
 cherish, *τρέφω*  
 child, *τέκνον*, *παῖς*  
 childless, *ἄπαιδες*  
 chimera, *χίμαιρα*  
 choice, *αἱρεσίς*  
 choose, *αἱρέομαι*  
 chorus, *χόρος*  
 church, *ἐκκλησία*  
 circle, *κύκλος*  
 citadel, *άκροπολις*  
 citizen, *πολίτης*  
 city, *πόλις*  
 claim, *v.* *αἰιώ*  
 class, *v.* *εἶδος*  
 clean, *καθαρός*  
 cleanse, *καθαίρω*  
 clear, *λαμπρός*  
 clever, *δεξιός*  
 cling to, *άπτομαι*  
 cloak, *ἱμάτιον*  
 close, *v.* *κλείω*  
 clothes, *ἱμάτια*  
 cloud, *νεφέλη*  
 coast along, *παραπλέω*

cold, *a.* ψῦχος  
 colonise, οἰκιζω  
 come, I am, ἦκω  
 command, κελεύω  
 common, κοινός  
 completion, τέλος  
 concerning, περὶ<sup>1</sup>  
 condemn, καταγιγνώσκω  
 conquer, νικῶ  
 conscious, I am, σύνοιδα  
 consider, νομίζω, σκοτέω  
 consideration, σκέψις  
 consult, συνιστάμαι  
 consult, βουλεύομαι  
 contain, ἔχω  
 contemplate, θεωρέω  
 contemplation, θεωρία  
 contest, αγών, ἀθλος  
 continent, *adj.* ἐγκρατής  
 continue, μένω  
 contradict, ἀττιλέγω  
 contrary to, παρ  
 contrivance, μηχανή  
 converse, διαλέγομαι  
 conversation, διάλογος  
 convict, ἐλέγχω  
 Corinth, Κόρινθος  
 Corinthian, Κορινθίος  
 corn, σῖτος  
 corner, γωνία  
 correct, κολλέω  
 corrupt, *v.* φθείρω  
 counsel, *a.* βουλή  
 counsel, *v.* βουλένω  
 count happy, εὐδαιμονίζω  
 — worthy, αξιώω  
 country, γῆ, πατρίς  
 courage, δινδρεῖα  
 courageous, δινδρεῖος  
 court, pay—to, θεραπεύω  
 courtyard, αὐλή  
 cover, *v.* κρύπτω  
 cow, βοῦς  
 coward { δειλός  
 cowardly { δειλία  
 cowardice, δειλία  
 coover, πτήσσω

crabbed, χαλεπός  
 craft, δόλος  
 creep, *v.* ἔρπω  
 Cretan, Κρήτης, Κρητός  
 cross over, διαβαίνω  
 crown, *a.* στέφανος  
 crown, *v.* στεφανώω  
 cry, *a.* βοή  
 cubit, πήχυς  
 culprit, αἰτιος  
 curse, δτη  
 custom, ἕθος  
 cut, *v.* τέμνω, κόπτω

D.

dance, *a.* χόρος  
 dance, *v.* χορεύω  
 danger, κίνδυνος, I incur, κιν-  
 δυεύω  
 dared, Ι, ἐτλημ  
 darkness, σκότος  
 dart, βέλος  
 daughter, θυγάτηρ  
 dawn, *a.* ἕως  
 day, ἡμέρα  
 dead, νεκρός  
 dead body, νεκρός  
 dear, φίλος  
 death, θάνατος  
 deceive, ψεύδω  
 decision, κρίσις  
 declare, αγορεύω  
 deed, ἔργον  
 deep, *adj.* βαθύς  
 — toned, βαρύς  
 defeat, *v.* κρατέω  
 defend, φυλασσω, αμύνω  
 define, διέργομαι  
 deity, δαίμων  
 deliberate, βουλεύομαι  
 delight, *v.* intrans. χαίρω, trans.  
 τέρπω  
 depart, διέρχομαι  
 deprive, στρέψω, ἀφαιρέομαι  
 depth, βάθος  
 descent, γένεσις

deserted, ἔρημος  
deserved, ἀξιος  
desire, v. ἐπιθυμέω  
desolation, ἔρημα  
despatch, v. στέλλω  
despise, καταφρονέω  
destroy, φθείρω, δλυνμ, ἀπόλ.

λυμ

dexterous, δεξιός  
dialogue, διάλογος  
dictioin, λέξις  
die, a. κύβος  
die, v. θνήσκω, ἀποθνήσκω  
different, ἕτερος  
difficulty, χαλεπός; with, μόλις  
dig, δρύσσω  
dinner, δείπνων  
dip, v. βάπτω  
direct, adj. εὐθύς  
directions, in all, πανταχή  
disciple, μαθητής  
disease, νόσος  
diseased, νοσώδης  
disgrace, a. αἰσχύνω  
disgrace, v. αἰσχύνη  
disgraceful, αἰσχρός  
dishonour, διημία  
dispose, v. διατίθημι, am dis-  
posed, διάκειμαι  
disposition, τρόπος  
distribute, νέμω  
distributor, ταμίας  
district, χώρα  
disturb, ταρδόσσω  
divine, θεῖος  
divinity, δαίμων  
do, τράσσω, τοιέω, δρδω  
dog, κύω  
doing, τράξις  
door, θύρα  
double, διπλοῦς  
down, κατά  
drag, v. δλκω  
dragon, δράκων  
draw up, τάσσομαι  
dread, a. φόβος  
dread, v. φοβέομαι

drink, a. ποτός  
drink, v. πίνω  
drive, v. δλαίνω  
— out of sense, ἔξιστημ  
drug, a. φάρμακον  
during, δια

## E

each, ἕκαστος, each other,  
αλλήλων  
ear, οὖς  
early, ἔωθεν  
earnest, σπουδαῖος  
earnestness, σπουδή  
earth, γῆ  
easy, μαζίς  
eat, ἔσθιω  
echo, ήχω  
edge, ἀκμή  
educate, v. παιδεύω  
education, παιδεία  
egg, ὥστη  
Egypt, Αἴγυπτος, Egyptian,  
Αἴγυπτιος  
eight, ὀκτώ  
eighth, διγδοος  
either, οἳ  
elder, πρεσβύτερος  
elephant, ἐλέφας  
eleven, ἑνδεκά  
eleventh, ἑνδέκατος  
elsewhere, ἀλλού  
embrace, ασπάζομαι  
empty, κενός  
encourage, παρακαλέω  
end, τελευτή, τέλος  
enemy, ήδομαι  
enjoy, ηδομαι  
enlarge, αυξάνω  
en masse, πανδημει  
enslave, δουλώω  
entreat, αἰτέομαι  
envious, φθονερός  
envy, a. φθόρος  
envy, v. φθονέω  
Epicurus, Ἐπίκουρος

Epaminondas, Ἐπαμεινόνδας  
 equal, ἴσος  
 equally, ἴσως  
 equipment, ἀπολή  
 err, ἀμαρτῶν  
 error, ἀμαρτία  
 escape, a. φυγή  
 escape, v. φεύγω  
 escape notice, λανθάνω  
 escort, a. πομπή  
 especially, μάλιστα  
 esteem, ποιέομαι  
 eternity, αἰών  
 Ethiopian, Ἀιθιοψ  
 even, καὶ  
 everlasting, διδός  
 every, πᾶς  
 everywhere, πανταχοῦ  
 evil, adj. κακός, s. κακόν  
 evil-speaking, βλασφημία  
 exact, v. λαμβάνω  
 examine, ἐλέγχω  
 exceed, υπερβαλλω  
 exceedingly, τάνυ  
 excel, διαφέρω  
 excellence, ἀρετή  
 excellent, ἀγαθός  
 excuse, v. συγγιγνώσκω  
 exhausted (I am), κάμω  
 expedition, στρατεῖα. I make,  
 go on an, στρατεύω  
 extinguish, σβέννυμ  
 extreme, ἔσχατος  
 eye, ὄφθαλμος

## F.

fabulous, μυθώδης  
 fact, πρᾶγμα  
 fair, adj. (1) καλός, (2) δίκαιος  
 faith, πίστις  
 fall, v. πίπτω  
 fall asleep, κοιμάρομαι  
 false, ψευδής  
 falsehood, ψεῦδος  
 far, μακράν, πολύ

fare, v. πρόσσω; well, εὖ; ill,  
 κακῶς  
 fasten, ἀπτω  
 fat, παχύς  
 fate, μοίρα  
 father, πατέρω  
 fault, αἰτία  
 favour, a. χάρις  
 — v. χαρίζομαι  
 fear, v. φοβέομαι  
 — a. φόβος  
 fearful, φοβερός  
 feel awe, σέβομαι  
 — shame, αἰδέομαι, αἰσχύνομαι  
 — terror, φοβέομαι  
 feeling, αἰσθησίς  
 female, adj. θηλύς  
 fence, v. φράσσω  
 fetter, δεσμός  
 few, δλίγοι  
 field, ἀγρός  
 fifth, πέμπτος  
 fifty, πεντήκοστός  
 fight, v. μάχομαι  
 figure, σχῆμα  
 fill, πληρώω, πληκτημ  
 find, εὑρίσκω  
 finely, καλῶς  
 fire, πῦρ  
 first, πρώτος  
 firstly, πρώτων  
 first-rate, δικρός  
 fish, ἰχθύς  
 fit out, v. στέλλω  
 fitting, it is, έσκε  
 five, πέντε  
 flame, πῦρ  
 flat, πλατύς  
 flatterer, κόλαξ  
 flee, φεύγω  
 flesh, σάρξ  
 flight, φυγή  
 flow, v. ρέω  
 flower, μύθος  
 fly, v. (1) φεύγω, (2) πέτομαι  
 follow, ἔπομαι

folly, *δροια*  
 food, *σῖτος*  
 fool, *δυόγρος*  
 foolish, *δυόγρος*  
 foot, *πούς*  
 for, *adv.* *γάρ*, *prep.* *ὑπέρ*  
 for the most part, *τὸ πολὺ*  
 force, *s. βία*  
 — *v. βιάζομαι*  
 foreign, *βάρβαρος*  
 foremost, *πρώτος*  
 forget, *λανθάνομαι*  
 forgetfulness, *λήθη*  
 form, *s. εἶδος*  
 former, *πρότερος*  
 formerly, *πρότερον*  
 forsake, *έκλείπω*  
 fortunate, *εὐτυχής*  
 fortune, *πύχη*  
 forty, *τεσσαράκοντα*  
 found, *v. οικίζω*  
 four, *τέσσαρες*  
 free, *adj.* *έλευθερος*  
 free, *v.* *έλευθερώ*  
 freedom, *έλευθερία*  
 freeze, *πήγυνμι*  
 freshness, *νεότης*  
 friend, *φίλος*  
 friendship, *φιλία*  
 frighten, *φοβέω*  
 from, *ἀπό*  
 from all sides, *πανταχόθεν*  
 — another place, *ἄλλοθεν*  
 — both sides, *διμοτέρωθεν*  
 — dawn, *ἐωδεν*  
 — home, *οἰκοθεν*  
 — the spot, *αὐτόθεν*  
 — whence, *ὅθεν*  
 fruit, *καρπός*  
 full, *πληρής*  
 further, *ἔτι*

## G.

gain, *s. κέρδος*  
 gain, *v. τυγχάνω*  
 gather together, *v. ἀγέλπω*

general, *στρατηγός*  
 generation, *γενεὰ*  
 gentiles, *τὰ ἔθνη*  
 get myself ready, *στέλλομαι*  
 — possession of, *κρατέω*  
 — written down, *γράφομαι*  
 giant, *γίγας*  
 gift, *δώρον*  
 girdle, *ξύνη*  
 give, *δίδωμι*  
 give in exchange, *ἀλλάσσω*  
 give to taste, *γεύω*  
 glory, *δόξα*  
 go, *βαίνω*, *ἔρχομαι*, *will go*, *εἰμι*  
 go on an expedition, *στρατεύω*  
 goad, *s. κέντρον*  
 goat, *τράγος*  
 god, *θεός*  
 goddess, *θεά*  
 godless, *ἀθεος*  
 gold, *χρυσός*  
 golden, *χρύσεος*  
 good, *adj.* *ἀγαθός*, *s. ἀγαθόν*  
 goodly, *εὐφύής*  
 good natured, *εὐηθής*  
 good news, *εὐαγγέλιον*  
 gospel, *εὐαγγέλιον*  
 grace, *s. χάρις*  
 graceful, *χαρίεις*  
 gracious, *πλεων*  
 gratify, *χαρίζομαι*  
 grave, *s. τάφος*  
 great, *μέγας*  
 Grecian, Greek, *adj.* *Ἑλληνικός*  
 Greece, *Ἑλλάς*  
 Greek, *s.* *Ἑλλην*  
 grief, *λύπη*  
 grievous, *λυπηρός*  
 grow old, *γηρασκω*  
 grudge, *φθορέω*  
 guard, *v. φυλάσσω*  
 guard against, *φυλάσσομαι*  
 guardian, *φύλακ*  
 guard, *s.* *φύλακ*  
 guest, *ξένος*  
 guide, *ηγεμόν*  
 guilty, *αἰτιος*

## H.

habit of mind or body, *ήξις*  
 hair, *κόμη*, *θρίξ*  
 half, *ἡμίσυ*  
 hallowed, *δοιος*  
 hand, *χείρ*  
 happen, *συμβαίνω*  
 happily, *εὐδαιμόνως*  
 happiness, *εὐδαιμονία*  
 happy, *εὐδαιμών*  
 — I am, *εὐδαιμονέω*  
 — I count, *εὐδαιμονίζω*  
 harbour, *λιμήν*  
 hard, *χαλεπός*  
 hardly, *μόλις*  
 harm, v. *βλάπτω*  
 harsh, *χαλεπός*  
 haste, s. *σπουδή*  
 haste, v. *έρωμα*  
 hate, v. *μέστω*  
 hateful, *έχθρος*  
 have, *έχω*  
 having power over, *κύριος*  
 hazard, v. *κινδύνευω*  
 he, *αὐτός*, *έκείνος*  
 head, *κεφαλή*  
 heal, v. *ίδομαι*  
 healer, *λαρύρος*  
 healthy, *ύγιης*  
 hear, *άκουω*  
 hearing, s. *διορά*  
 heart, *καρδία*  
 hearth, *έστια*  
 heaven, *οὐρανός*  
 heaven-sent, *θεῖος*  
 heavy, *βαρύς*  
 heavy-armed soldier, *δυλίτης*  
 height, *ύψος*  
 Helen, *Ἐλένη*  
 help, v. *օδηγῶ*  
 helpless, *ανήλικος*  
 hence, *ἐπότε*  
 herald, *άγριος*  
 Hercules, *Ἡρακλῆς*  
 herdsman, *γεωργός*  
 here, *δεδίδε*

Hermae, *Ἐρμαῖ*  
 herein, *ἐνταῦθα*  
 Hesiod, *Ἡσίοδος*  
 hide, *κρύπτω*, *καλύπτω*  
 hidden, *κρυπτός*  
 highest, *άκρος*  
 hill, *πάγος*, *έρος*  
 hire, v. *μισθώμαι*  
 his, *οὗς*; or gen. of *αὐτός*  
 hit, *τυγχάνω*  
 hither, *ἐνθάδε*  
 hold, *έχω*; lay hold of, *έχομαι*  
 hold to, *έπεχω*  
 holy, *δοῖος*  
 home, *οἶκος*, *αδρ. οἰκαδε*  
 Homer, *Ομηρος*  
 homeward, *οἰκαδε*  
 honey, *μέλι*  
 honour, s. *τιμή*  
 — v. *τιμῶ*  
 honoured, adj. *τιμωτός*  
 hope, *ἐλπίς*  
 hoplite, *σπλάτης*  
 horn, *κέρας*  
 horse, *ἴππος*  
 horseman, *ἴππεύς*  
 hostile, *πολέμος*  
 hour, *ὥρα*  
 house, *οἶκος*  
 how, *πώς*, *indirect οἵπως*  
 how many, *πόσος*  
 however, *όπως*  
 human, *ἀνθρώπινος*  
 humane, *φιλανθρωπος*  
 idleness, *άργια*  
 hundred, *έκατόν*  
 hundredth, *έκατοστός*  
 hurl, *βίστω*  
 hurt, *βλάπτω*  
 husband, *άνήρ*  
 husbandman, *γεωργός*  
 Hydra, *Τέρα*

## I.

I. ἐγώ  
 idle, *άργός*

idleness, *άργια*  
 if, *εἰ*, *έάν*.  
 ignorance, *άγνοια*  
 ignorant, *άμαθης*  
 ill, *κακός*  
 — I am, *κάμω*  
 illustrious, *λαμπρός*  
 image, *ειδώλον*, *εἰκών*  
 imitate, *μιμέομαι*  
 imitation, *μιμησίς*  
 immediately, *εὐθύς*, *αὐτίκα*  
 immortal, *άθάνατος*  
 impious, *άσεβης*  
 import, *v.* *εἰσάγω*  
 impossible, *άδύνατος*  
 impracticable, *άμηχανος*  
 impression, *τύπος*  
 in, *ἐν*  
 — a body, *τανδημεῖ*  
 — dream, *ὄναρ*  
 — any respect, *τι*  
 — another place, *ἄλλοθι*  
 — — way, *ἄλλως*  
 — behalf of, *ὑπέρ*  
 — consequence of, *διά*, *ἐπί*  
 — every way, *πανταχοῦ*  
 — many places, *πολλαχοῦ*  
 — no way, *οὐδαμῶς*  
 — short, *δλῶς*  
 — spite of, *βίᾳ*  
 — the presence of, *παρδ*  
 — — same way, *ώσαντώς*  
 — — time of, *ἐπὶ* with *gen.*  
 — two, *δύο*  
 — vain, *ματην*  
 — which way, *οὗ*  
 incontinent, *άκρατης*  
 increase, *αύξανω*  
 indeed, *μέν*  
 indict, *γράφομαι*  
 indictment, *γραφή*  
 indulge, *χαρίζομαι*  
 inferior, *ήσσων*  
 infirm, *άσθετης*  
 inform, *μηρύνω*  
 inhabit, *οικέω*  
 injure, *βλάπτω*

injustice, *άδικία*  
 inquire, *πυνθάνομαι*  
 inquiry, *λογορά*  
 insolence, *ὕβρις*  
 inspect, *έπισκοπέω*  
 insult, *v.* *ὑβρίζω*  
 instead of, *αντί*, *ἐκ*  
 institution, *θέσις*  
 instrument, *δργανον*  
 instruct, *ταιδεύω*  
 intellect, *νοῦς*  
 interpret, *έρμηνεύω*  
 interpreter, *τροφήτης*  
 invasion, make an, *εἰσβαλλω*  
 invent, *εύρισκω*  
 irrational, *ἄλογος*  
 island, *νῆσος*  
 ivy, *κισσός*

## J.

jest, *v.* *σκώπτω*  
 jointly, *κοινῇ*  
 journey, *β.* *οδός*  
 joy, *s.* *χαρά*  
 judge, *s.* *κριτής*  
 judge, *v.* *κρίνω*  
 judge against, *καταγιγγώσκω*  
 judgment, *γνώμη*  
 Juno, *Ηρα*  
 Jupiter, *Ζεύς*  
 just, *δίκαιος*  
 just as, *ώσπερ*  
 — here, *αὐτοῦ*  
 justice, *δίκη*

## K.

keen, *δξύς*  
 keep, *φυλδσσω*  
 kill, *κτείνω*, *ἀποκτείνω*, *pass.*  
 — *ἀποθηῆσκω*  
 kind, *adj.* *εύνοῦς*  
 kindle, *ἀπτω*  
 king, *βασιλεύς*  
 kingdom, *βασιλεία*  
 knee, *γόνυ*  
 knight, *τιτανές*

knock, *κόπτειν*  
know, *γνωσκειν*, *εἰδειν*  
knowledge, *γνῶσις*

## L.

labour, *τόνος*  
Lacedaemonian, *Λακεδαιμόνιος*  
lack, *δέσμη*  
lament, *δακρύειν*  
lamp, *λαμπτικός*  
land, *γῆ*  
large, *μέγας*  
last, *υστατός*, *ἔσχατος*, at last,  
    — *τέλος*  
later, *υστερός*  
laugh, *γέλασιν*  
laughter, laughing-stock, *γέλων*  
law, *νόμος*  
lawless, *διερροής*  
lawsuit, *δίκη*  
lay down, 1. *εκλίνειν*, 2. *τίθειν* (of  
    a law).  
    — hold of, *ἔχουσαι*  
lead, v. *δύω*, *πήγεσσαι*  
lead astray, *πλανάσσειν*  
    — up, *ἀνάγειν*  
leader, *ηγεμών*  
leaf, *φύλλον*  
leap, v. *ἀλλομαίνειν*  
learn, v. *μανθάνειν*  
learner, *μαθητής*  
learning, *μάθησις*  
lease, v. *μισθάνειν*  
least, *ἐλάχιστος*  
leave, v. *λείπειν*  
leisure, *σχολή*  
less, *μεῖναι*, *περισσών*  
lesson, *μαθήματα*  
let be, *έπειν*  
    — out, *μισθέσθαι*  
letter, *γράμμα*  
licentious, *ἀκρατής*  
lie, v. *κείμειν*  
life, *βίος*  
lift up, *έπαγμα*  
light, *φῶς*  
like, *adj.* *ὅμοιος*

likeness, *εἰκόνη*  
lion, *λέων*  
listen, *ἀκούειν*  
live, v. *ζέιν*, *βιώναι*  
long, *μακρός*  
    — ago, *ταῦλαι*  
look, *βλέπειν*  
loose, *λύειν*  
looming, *λύσις*  
lord, *κύριος*  
lordship, *δυναστεία*  
lot, *εκλήρος*  
love, s. *ἔρως*  
love, v. *φιλέσθαι*  
lull to rest, *κοιμάω*  
Lycurgus, *Λυκούργος*.  
lyre, *λύρα*

## M.

madness, *μανία*  
maiden, *τεφθέντος*  
majority, *οἱ πολλοί*  
make, *ποιέειν*  
make an expedition, *στρατεύειν*  
    — to stand, *Ιστημι*  
making, *ποίησις*  
man, *ἀνθρώπος*, *άντρος*  
manifest, *φανερός*  
manly, *ἀνδρείος*  
manliness, *ἀνδρεία*  
manner, *τρόπος*  
manner of living, *διάτα*  
many, *πολύς*  
master, *δεσπότης*  
march, s. *οδός*  
market, *ἀγορά*  
marriage, *γάμος*  
marry, *γαμέειν*  
mart, *ἐμπόριον*  
mass (of the people), *οἱ πολλοί*  
master, *δεσπότης*  
mean, v. *φρονέω*  
meanwhile, *τέως*  
measure, *μέτρον*  
meddlesome, *πολυτράγυμαν*  
medicine, *φάρμακον*  
memory, *μνήμη*

mercenaries, ξένοι	natural, φυσικός
merchant, ἔμπορος	naturally, φύσει
Mercury, Ἐρμῆς	naval, ναυτικός
messenger, δῆμος	navy, τὸ ναυτικόν
middle, μέσος	near, -ερ, -εστ, ἐγγύει, -υτέρω,
might, βία, κράτος	-υτάτῳ
milk, γάλα	nearly, σχεδόν
mind, ψυχή, φρήν	necessary, ἀναγκαῖος
minded, I am, φρονέω	necessity, ἀνάγκη
Minerva, Ἀθηνᾶ	nectar, νέκταρ
minstrel, φαψιδός	neither—nor, οὐτε—οὐτε
miss, v. ἀμαρτάνω	never, οὐδέποτε
mix, v. κεράννυμι	nevertheless, δμως
mob, δῆλος	new, νέος
mock, σκώπτω	next, adv. ἔπειτα
moderate, μέτριος	night, νύξ, by night, νυκτός
modesty, αἰδούς	Nile, Νείλος
month, μήν	nine, ἑνέκα
moon, σελήνη	no, οὐδείς, οὐκ
more, adj. πλείων, adv. μᾶλλον	noble, γενναῖος
morn, ἔως	nod, v. νεύω
mortal, s. βροτός, adj. βρυητός	noise, βοή
most, adj. πλεῖστος, ol πολλοί,	nominally, λόγω
adv. μάλιστα	no longer, οὐκέτι
mother, μήτηρ	no one, οὐδείς, μηδείς
mould, v. πλάσσω	nor, οὐδέ
mount, v. ἀναβαίνω	nose, φίς
mountain, δρός	not, οὐ, οὐκ, μή
mouth, στόμα	not even, οὐδέτε, μηδέ
move, κινέω	notice, escape, λανθάνω
much, adj. πολύς	not therefore, οὐκούν
— adv. πολύ, μέγα, μάλα	not yet, οὔπω
multitude, πλῆθος	nouriah, τρέφω
murder, φόνος	nourishment, τροφή
murderer, φονεύς	now, νῦν
muse, s. μούσα	nowhere, οὐδαμοῦ
my, ἐμός	number, ἀριθμός
myriad, μυριάς	nymph, νύμφη
Mytilenean, Μυτιληναῖος	
N.	
nail, δυνξ	
naked, γυμνός	oak tree, δρῦς
name, s. δνομα	oath, ὄρκος
name, v. ὀνομάζω	obey, ἀκούω, πείθομαι
nation, ἔθνος	obscure, ἀφανῆς
nature, φύσις	observation, θεωρία
	obtain, λαμβάνω
	odious, λυπηρός
O.	

## Odyssey, Ὀδυσσεῖα

of, ἐκ  
of old, παλαι  
often, πολλάκις  
oil, ἔλαιος  
old age, γῆρας  
old man, γέρων  
Olynthian, Ὀλύνθιος  
omit, ἔδω  
on, ἐπί<sup>t</sup>  
on account of, διό  
on the contrary, αὐτ  
— one hand, μέν  
— other hand, δέ  
— right hand, δεξιός  
— side of, πρός, with gen.  
— spot, αὐτοῦ  
once, ποτέ<sup>t</sup>  
— for all, ἄκαξ  
one, εἷς, τις  
one day, ποτέ<sup>t</sup>  
one another, ἀλλήλων  
one side—the other side, οἱ μέν  
—οἱ δέ  
only, adj. μόνος, adv. μόνον  
opinion, δοξα  
opportunity, καιρός  
or, ή  
orator, ρήτωρ  
order, η κόσμος  
order, v. (1) οἰκέω, (2) κελεύω  
origin, γένεσις  
ornament, κόσμος  
other, ἔτερος, ἔλλος  
otherwise, ἀλλως  
our, ἡμέτερος  
out of, ἐκ  
out of doors, θύραζε  
outline, τύπος  
over, ὑπέρ  
overlook, ὑπεροράω  
overseer, ἐπίσκοπος  
overthrow, v. σφάλλω  
owe, ὄφειλω  
owing to, διό, with acc.  
own, adj. ἰδιος  
ox, βοῦς

## P.

pain, λύπη, δχος  
paint, γράφω  
painter, γραφεύς  
parent, γονεύς  
part, μέρος  
partake, μετέχω  
passion, πάθος  
passionless, ἀπαθής  
path, ὁδός  
pay, a. μισθός  
pay, v. τίνω  
pay court to, θεραπεύω  
peace, εἰρήνη  
pelt, βάλλω  
penalty, δίκη; I pay, δίδωμι δ.  
people, δῆμος, δημότης  
perceive, αἰσθάνομαι  
perhaps, τις  
period, χρόνος  
perish, ἀπόλλυμι, τιδ.  
persecute, διώκω  
Persian, Πέρογος  
persuade, τείθω  
Philip, Φίλιππος  
philosopher } φιλόσοφος  
philosophic } φιλόσοφα  
philosophy, φιλοσοφία  
physician, λατρός  
pig, όας  
pious, εὐσεβής  
pity, a. οἰκτείρω  
place, a. τόπος, of assembling,  
ἀγορά  
place, v. τίθημι, θέτημι, τάσσω  
plant, φυτόν  
Platean, Πλαταίνεις  
Plato, Πλάτων  
play, a. παιδιά  
play, v. παίζω  
pleasant, ήδος  
please, ἀρέσκω  
pleasure, ήδονή  
plough, δρογράω

plunder, *v.* *ἄγω καὶ φέρω*  
 Plutarch, *Πλούταρχος*  
 poem, *ποίημα*  
 poet, *ποιητής*  
 poetry, *ποίησις*  
 poison, *φάρμακον*  
 poor man, *πένης*  
 porch, *στοά*  
 portion, *μοίρα*  
 position, *θέσις*  
 possess, *ἔχω, κέκτημαι*  
 possessed of speech, *φωνήεις*  
 possession, *άγαθόν, κτήμα*  
 possession, get—*οφ, κρατέω*  
 pound, *τρίβω*  
 pour in, *έγχω*  
 poverty, *πενία*  
 power, *δύναμις, having—over,*  
     *κύρος*  
 powerful, *δυνατός*  
 powerless, *άδύνατος*  
 practise, *ν. ἀσκέω*  
 praise, *v. ἐπαινέω*  
     — *v. ἐπανως*  
 pray, *εὔχομαι*  
 prayer, *εὐχή*  
 preach, *κηρύσσω*  
 precious, *τίμος*  
 predecessor, *ὁ πρύτης*  
 present, *I am, τάρειμι*  
 preserve, *σώζω*  
 prevail, *κρατέω*  
 priest, *ἱερεύς*  
 prime, *v. ἄρα*  
 principle, *ἀρχή*  
 prison, *δεσμός*  
 private, *ἴδιος*  
 prize, *ἀδλον*  
 procession, *πομπή*  
 proclaim, *κηρύσσω*  
 procure, *εὑρίσκωμαι*  
 produce, *v. φύω, τίκτω*  
 proof, *τεκμήριον*  
 propose, *γράφω*  
 providence, *μοίρα*  
 prudence, *φρόνσις*  
 punishment, *δίκη, ποινή*

pure, *καθαρός*  
 purify, *καθαίρω*  
 pursue, *διώκω*  
 put, *v. τίθημι*  
 put a stop to, *ταῦτω*  
 put to flight, *τρέπομαι*  
 put upon, *ἐπιτίθημι*

## Q.

quick, *ταχύς*  
 quit, *ἀλλάσσω*  
 quite, *πάνυ*

## R.

race, *v. γενεῖ (1), δρόμος (2)*  
 rain, *I send, ὑω, rains, it, γειτεῖ*  
 raise, *αἴρω*  
     — up, *ἀνιστῆμι*  
 rank, *τάξις*  
 ransom, *v. λύσαι*  
 rash, *θρασύς*  
 rather, *μᾶλλον*  
 raven, *κόραξ*  
 read, *ἀναγιγνώσκω*  
 really, *ἔργω, ἀληθῶς*  
 reason, *λόγος*  
 receive, *λαμβάνω, δέχομαι*  
 reckon, *λογίζομαι*  
 recover, *κομίζομαι*  
 refute, *ἐλέγχω*  
 regular, *κύριος*  
 rejoice, *χαίρω*  
 related { *συγγενής*  
 relation { *συγγενής*  
 release, *λύω*  
 remain, *μένω*  
 remaining, *λοιπός*  
 remember, *μέμνημαι*  
 render, *ἀποδίδωμι, παρέχω*  
 repay, *ἀποδίδωμι*  
 repent of, *μεταγιγνώσκω*  
 reproach, *v. δνείδος*  
 requital, *τουτή*  
 respect, *σέβω*  
 rest, *I lull to, κοιμάω*  
 restore, *όρθόω*  
 reverence, *v. αἰδώς*

reverence, *v.* *αἰσχύνομαι*, *αἰδέομαι*  
 revolt, *v.* *ἀφίσταμαι*  
 reward, *μασθός*  
 rhapsody, *ραψῳδία*  
 rich, *πλούσιος*  
 riches, *α. πλούτος*, *χρήματα*  
 ride, *έλανω*  
 right, *adj.* *όρθος*  
 right, it is, *χρή*  
 right, hand, *δεξιά*  
 righteous, *δίκαιος*  
 righteousness, *δίκαιοσύνη*  
 river, *ποταμός*  
 road, *όδός*  
 rock, *πέτρα*  
 Roman, *Ρωμαῖος*  
 rose, *ρόδος*  
 rouse, *ἐγείρω*, *κινέω*  
 rout, *v.* *τρέπω*  
 rub, *v.* *τρίβω*  
 rude, *δύρωκος*  
 ruin, *v.* *φθείρω*  
 rule, *s.* *άρχη*  
 rule, *v.* *άρχω*  
 ruler, *δικτύστης*, *δρχωτής*  
 run, *v.* *τρέχω*  
 runner, *δρομεύς*  
 running, *s.* *δρόμος*  
 rustic, *δύρωκος*

## S.

sacred, *ἱερός*  
 sacrifice, *s.* *θυσία*  
 sacrifice, *v.* *θύω*  
 safeguard, *φυλακή*  
 safety, *σωτηρία*  
 sail, *v.* *πλέω*  
 sailor, *καύτης*  
 salt, *ἄλας*  
 salute, *δωράζομαι*  
 same, *ὁ αὐτός*  
 Samian, *Σάμιος*  
 Saul, *Σαῦλος*  
 savage, *δύρως*, *θηριώδης*  
 save, *σώζω*  
 saviour, *σωτήρ*

say, *λέγω*  
 scatter, *στέρω*  
 sceptre, *σκῆπτρον*  
 Scythian, *Σκύθης*  
 sea, *θάλασσα*  
 season, *ώρα*  
 seat, *έδρα*  
 second, *δεύτερος*  
 secondly, *δεύτερον*  
 secret, *adj.* *κρυπτός*  
 sedition, *στάσις*  
 see, *v.* *βλέπω*, *όρδω*  
 seed, *σπέρμα*  
 seek, *ζητέω*  
 seer, *μάρτις*  
 seem, *ἴσικα*, *δοκέω*  
 seize, *ἀρπάζω*  
 self, (myself, himself, &c.) *αὐτός*  
 self-restrained, *ἐγκρατής*  
 sell, *v.* *πωλέω*  
 senate, *βουλή*  
 send, *πέμπω*  
 — away, *ἀποστέλλω*  
 — rain, *ῦνω*  
 sense, *αἰσθησις*, *τοῦς*  
 separately, *χωρίς*  
 serpent, *δρῦς*  
 servant, *δοῦλος*, *παῖς*  
 set fire to, *πιπτω*  
 — free, *ἐλευθερώω*  
 — in order, *τάσσω*  
 — up, *όρθωδος*, *Ιστημι*  
 settle, *v.* *τίθημι*  
 seven, *ἑπτά*  
 shade, *σκιά*  
 shaggy, *δασύς*  
 shake, *σείω*  
 shame, *αἰσχύνη*  
 shameful, *αἰσχρός*  
 shape, *μορφή*  
 sharp, *όξυς*  
 sheep, *πρόβατον*  
 she-goat, *χίμαιρα*, *αἴξ*  
 shepherd, *ποιμήν*  
 shield, *άσπις*  
 shine, *λαμπτω*  
 ship, *ναῦς*

short, μικρός  
 short-lived, ἐφήμερος  
 shout, *s. βοή*  
 show, φαίνω, δείκνυμι  
 shun, φύλασσομαι  
 shut, *v. κλείω*; *in, or out, εἰργω*  
 Sicily, Σικελία  
 sight, δύνεις  
 sign, σημεῖον  
 signal, *v. σημαίνω, s. σημεῖον*  
 signify, σημαίνω  
 silence, σιγή  
 silent, Ι am; σιγδώ  
 silver, ἀργυρός  
 similar, δμοίος  
 simple, ἀπλούς  
 simply, ἀπλῶς  
 sin, *s. ἀμαρτία*  
 — *v. ἀμαρτάνω*  
 since, ἔτει, ἔπειδη  
 sing, δέιδω, δῶω  
 single, ἀπλούς  
 sister, ἀδελφή  
 sisterly, φιλάδελφος  
 six, ἔξ  
 sixth, ἔκτος  
 size, μέγεθος  
 slander, *v. διαβάλλω*  
 slave, δῦλος  
 — I am a, δουλεύω  
 slavery, δουλεία  
 slay, κτείνω, ἀποκτείνω  
 sleep, ὥπνος  
 slow, βραδύς  
 small, μικρός  
 smite, βάλλω  
 snake, δρός  
 so, οὕτως  
 — great, τοσούτος  
 — long, τέως  
 — many, τόσος  
 soldier, στρατιώτης  
 solitary, ἐρημός  
 solitude, ἐρημία  
 some, τις; something, τι  
 son, υἱός  
 song, ψέμη

soon, ταχύ  
 sophist, σοφιστής  
 soul, ψυχή  
 sound, *s. φωνή*  
 sound, adj. ὑγιής  
 source, πηγή  
 sow, ὑβ  
 Spartan, Σπαρτιάτης  
 speak, λέγω, ill of, κακώς  
 speaking, evil, βλασφημία  
 spear, δόρυ  
 spectacle, θέα  
 speech, λόγος  
 — possessed of, φωνήεις  
 speed, τάχος  
 sphere, σφαῖρα  
 spherical, σφαιροειδῆς  
 spirit, ψυχή, θυμός, πνεῦμα  
 sport, *s. παιδά*  
 sport, *v. παῖζω*  
 spring, *s. πηγή*  
 staff, σκῆπτρον  
 stage, σκηνή  
 stand, *v. ξεστήκα, see ξεστημι*  
 star, δοστρον  
 state, *s. πόλις*  
 steal, κλέπτω  
 stick, ράβδος  
 still, adv. ἔτι  
 sting, κέντρον  
 stir, κινέω  
 stoic, στωϊκός  
 stone, λίθος  
 stop, *trans. παύω, intrans. παύο-*  
 — *μαι*  
 storm, *s. χειμών*  
 stout, παχύς  
 straight, ὁρθός  
 straightforward, εὐθύς  
 straining, *s. τόνος*  
 stranger, ξένος  
 stream, *s. ποταμός*  
 strength, ἰσχύς, σθένος, κράτος  
 stretch, τείνω  
 strew, στορένυμι  
 strife, ἔρις  
 strike, τύπτω, πλήσσω

stript, γυμνός  
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 struggling, δύλιος  
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 subdue, καταστρέφομαι  
 such, τοῖος  
 such as, οἷος  
 suffer, πάσχω  
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 suffice, ἀρκέω  
 summer, θέρος  
 summīt, ἀκμή  
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 superior, κρείσσων  
 sure, σαφής  
 surely, δέ  
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 surprising, παράδοξος  
 surround, περιβάλλω  
 survive, περιγίγομαι  
 swan, κύκνος  
 swear, v. διμνύμι  
 sweet, ἡδύς  
 swift, ὀκὺς  
 swim, νέω  
 Syracusan, Συρακόσιος  
 Syracuse, Συρακούσαι  
 Syrian, Σύρος

## T.

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 teach, διδάσκω, get (have)  
 taught, διδάσκομαι  
 teacher, διδάσκαλος  
 tear, δάκρυον  
 tell, φράζω, λέγω  
 temper, v. κερδηνυμι  
 temperate, σώφρωσις

temple, ἱερόν  
 ten, δέκα  
 tent, σκηνή  
 tenth, δέκατος  
 ten thousand, μύριοι  
 terrible, δεινός  
 territory, χώρα  
 than, δέ  
 thanks, χάρις  
 that, adv. οὗτος, ὡς  
 that, pron. ἐκεῖνος  
 the, δ, η, τό<sup>ς</sup>  
 theft, κλοπή  
 their, σφέτερος, or Gen. pl. of  
 αὐτός  
 then, (1) τότε, (2) οὖν  
 thence, ἐκεῖδεν  
 there, ἐκεῖ, ἐνθα  
 therefore, οὖν, τοιγιν  
 they, αὐτοί, ἐκεῖνοι  
 thick, δασός  
 thief, κλέπτης  
 thing, πράγμα, χρῆμα  
 think, νομίζω, οἴομαι  
 third, τρίτος  
 thirty, τριάκοντα  
 thirtieth, τριακοστός  
 this, οὗτος, δός  
 thither, ἐκεῖσε  
 thou, σύ  
 thought, γνώμη  
 thousand, χιλιοί<sup>ς</sup>  
 Thracian, Θράξ  
 three, τρεῖς  
 thrice, τρίς  
 through, δια  
 throw, v. βάλλω  
 thus, οὕτως  
 thus much, τοσούτο  
 thy, σύ  
 time, χρόνος  
 tired, I am, κάμιν  
 to another place, διλοσε  
 to-day, σήμερον  
 together, διμα  
 toil, πόνος  
 tomb, τύμβος

to-morrow, *αὔριον*  
 tongue, *γλώσσα*  
 too, *καί*  
 tooth, *δόντης*  
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 trample on, *πατέω*  
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 tread, *πατέω*  
 treasure, *θησαυρός*  
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 trophy, *τρόπαιον*  
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 — out, *ἀποβαίνω*  
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 two, *δύο*  
 two hundred, *διακόσιοι*  
 type, *τύπος*  
 tyrant, *τύραννος*

## U.

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 unacquainted, *ἀγνώς*  
 unarmed, *γυμνός*  
 undecaying, *ἀγήρως*  
 under, *ὑπό*  
 undergo danger, *κινδυνεύω*  
 undertake, *αἴρομαι*  
 undying, *ἀθάνατος*  
 uneducated, *ἀπαιδεύτος*  
 unfortunate, *δυστυχής*

ungrateful, *ἀχαριστος*  
 ungrudging, *ἀφθονος*  
 unjust, *ἀδικος*  
 — I am, *ἀδικέω*  
 unpleasant, *ἀηδής*  
 unrestrained, *ἀκρατής*  
 unwholesome, *νοσώδης*  
 unwilling, *ἀκων*  
 unworthy, *ἀνδῖος*  
 up, *ἄντ*  
 upon, *ἐπί*  
 up to, *ές*  
 upright, *δρόθος*  
 urge on, *σπεύδω*  
 use, v. *χρόμαιναι*  
 — s. *χρῆσις*

## V.

valid, *κύριος*  
 vehement, *δέξις*  
 Venus, *Αφροδίτη*  
 verily, *ἡ*  
 verse, *ἔπος*  
 very, *μαλά*  
 vex, *λυτέω*  
 vice, *κακία*  
 victim, *θυσία*  
 victory, *νίκη*  
 violence, *βία*  
 violent, *βίαιος*  
 virgin, *παρθένος*  
 virtue, *ἀρετή*  
 vocal, *φωνήεις*  
 voice, *φωνή*  
 vote, s. *γνώμη*  
 Vulcan, *Ηφαίστος*

## W.

wake, *ἐγέρω*  
 walk about, *περιπατέω*  
 wall, *τείχος*  
 wand, *ῥάβδος*  
 wander, *πλανάομαι*  
 want of leisure, *δοχολία*  
 war, *πόλεμος, wage war, τόλε-*  
*μον ποιοῦμαι*  
 ward off, *ἀμύνω*  
 warm, *adj. θερμός*

wash, v. λούω	wine, οἶνος
waste, v. φθείρω	winter, χειμών
watch, s. φύλακή	wisdom, σοφία
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water, ὕδωρ	wish, v. θούλομαι
way, ὁδός	with, σύν, μετά
we, ἡμεῖς	— a view to, ἐπί with <i>Dat.</i>
weak, ἀσθενής	— difficulty, μόλις
weakness, ἀσθένεια	— the help of, σύν
wealth, πλούτος	without stint, ἀφθονος
weapon, δπλον	witness, μάρτυς
wearisome, βαρύς	wolf, λύκος
weary, I am, κάμω	woman, γυνή
weave, πλέκω	wonder, v. θαυμάζω
weep, δακρύω	wonderful, θαυμαστός
weight, βάρος	wood, ξύλον
well, adv. εὖ	woody, ὄλητος
— born, εὐγενής	word, λόγος, φῆμα, ἔπος
— disposed, εὐνοῦς	work, v. ἔργαζομαι
— girdled, {εἵζων	— s. ἔργον
what, τις, what kind of, πολος	world, κόσμος
when, <i>interr.</i> πότε, <i>indirect</i> ,	worse, χείρων
ὅποτε, rel. ὅτε	worship, σέβω, esp. used in <i>Mid.</i>
whence, <i>interr.</i> πόθεν, rel. ὅθεν	worthy, δέξιος
whenever, ὅποτε	worthless, ἀνάξιος
where, <i>interr.</i> ποῦ, <i>indirect</i>	wound, s. θλος
ὅπου, rel. οὐ	— v. τιτρώσκω
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